

A godly and neces-

sary admonition of the Decrees and Canons of the Counsel of Trent, celebrated by
der Pius the fourth, Bishop of Rome, in the
yeares of our Lord. M. D. LXXIII.
and. M. D. LXXIII.

*Wrytten for those godlye disposed persons
sakes, whych looke for amendement of Doctrine and
Ceremonies to bee made by generall
Counsels. Lately translated
out of Latine.*

Psalm. xxvi.

Odi ecclesiam malignantium.

I haue hated the Congregations of the
wycked.

Math. xv.

What soener my heauenlye father hath not plan-
ted, shalbe plucked vp by the rootes.

Imprinted at London by John Day,
dwellyng ouer Aldersgate, beneath
Saint Martins.

*Cum gratia et priuilegio Regiæ Maiestatis
per septennium.*

The. xij. of february. 1564.

These bookes are to be sold at hys shop
vnder the Gate.

Deus in nobis

Large addition of the records and
newly discovered of the records and
for the first time, Bishop of Rome, in the
year of our Lord 1513.
and 1514.

Written for the goodly disposed persons
taken, who have for amendment of doctrine and
reformation to be made by general
Councils, lately convened
and of Rome.

Plinius. xvi.
Of the same nature
It has been the congregation of the
together.

Math. xiv.
The same with the same but not plain
the other places by the record.

Printed at London by John Wode
brother and the other printers
of the same.

Can grant or privilege Regis Majestatis
per septimum.
De. xiv. of the year 1514.

2. The books are to be put
under the care.

The Preface to the Reader.



Our Lorde and Sauour Jesus Christ, when he hadde confirmed the mindes of his Disciples, agaynst the daungers of persecution, whych they shoulde be in daunger of, for the confession of the truth of his doctrine, with a spirite thirsting our saluation, brake forth into these wordes: What profiteth it a man (sayd he) though he win at the world, if he lose hys own soule? Or what recompence shal a man geue for his soule? And his meaning was to admonish not onely his Disciples, but

Math. 16. 1

also al vs together with them, how much the saluation of soules is to be made of, which being deliuered from the bodye, and once abieted from God, can by no price or recompence be redeemed agayne.

But then are they most of al endaungered, when they straye from the true knowledge of God, and his sincere woozshipping. For God is lyfe and truth, and therefore the death of the soule is, to decline fro the rule of the wyl of God, reuealed in Christ. But bicause the Lorde speaketh not vnto vs from heauen, but hath by d earth instituted the ministry of teaching, wherby men are instructed of the wil of God, we see that for that cause (I say) men are diuersly affected. For they which teach in the church of God doo not euerpe where professe one and the selfe same doctrine.

And when Christ sayde of true teachers: He that heareth you, heareth me. And agayne: If he shal not heare the church let hym bee vnto thee as an Ethnick and a Publicane, they exceedinglye doubt, vnto what congregation, in so great a diuersitye of opinions they ought to loppe them selues.

*Luke. x
Math. viii*

For on the one syde, they are holden by ordinary succession (as they call it) and custome and consent of very long tyme, in whose congregation yet neuerthelesse they see very many errors, and no small abuses, which they them selues vnderstand, and iudge that they ought of necessity to be amended. On the other side agaynst humane traditions they heare the expresse woorde of God brought forth and vged, but for asmuch as they fynde among those me also occasion to be offended, and chieflye bicause they thinke that the chaunging of doctrine and ceremonies pertaineth not vnto every man, but vnto the ordinarie power, they can scarce tel which way to carrie them selues.

They spe therefore vnto the authoritye of a Counsel, as to an onely sanctuary, wherby they iudge that dissension sprong in the Church may most commodiously be taken awaye. Of which thing when deuotion was had long tyme and often by the orders of the Emperours

1. 1. 1.

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neither yet by any conditions whereby on eyther syde it was requyred, it could be obtained. the saluation of many men, hath by the stay of so long tyme bene miserably endaugered.

And although such are iustly to be reponed, whych neglecting the very sounding from heauen of the sonne of God: heare him, haue a regard vnto the authoritie of men: for the consideration of our saluation is not so obscurely taught, but that euen the moste simplest in sayth may comprehend it, yet I thinke not that this kinde of men is to bee abieted. But rather in that part wherin we see that they are sicke, we must after the exaple of the Apostels, to our power study to heale the.

Actes. 2.

For that happeneth in this our time, which we reade happened at Ierusalem on the day of Pentecost, after the ascension of Christ into heauen: For when the people saw and heard the Apostels with sundry tongues celebrate the wonderful things of God, whom yet the Pharisees, Scribes, and Phariseis had a litle before condemned and persecuted, they were vtruly at their wyts ende and in doubtre whole doctrine they should embrace. For Christ seemed no lesse to commend the doctrine of the Phariseis, than the doctrine of the Apostels. When he said: Upon the chaire of Moyses sit the Scribes and Phariseis, that which they say, doo ye. What maruaile is it if the rude and vnlearned people were doubtfull: For the Phariseis vnto whom they were so long tyme addicted in learning the woozshyping of God, taught one thing, and the Apostels an other thing. The selfe same thing vndoubtedly wee see happeneth in this our age. For with our Elders great hath bene the authoritie of the Church of Rome, wherewith the eyes of many men are yet styll blinded. But no lesse, yea rather farre greater is the authoritie of the woozd of God, whereby are reposed errors and abuses, which haue throughte the negligence and auarice of men crept into the Church. A man that wyl tyd him selfe out of these difficulties, ought not vtruly to be vnskillful in holy matters, and so to be addicted vnto the Church, that in the meane tyme he seme not against the manifest wil of God, expessed in the woozd of the Gospel.

2. Cor. 11.

But there are two rockes, betwene which godlye men must wryth great care and diligence sayle. For some by reason of lightnes of minde, without iudgement and true faith embrace euery maner of religion. But other some to stubboznlly resist, and wyll not once so much as vouchsafe to knowe the doctrine set forth, because their minde is bent vnto an opinion, which they defend for the truth. Or being ouercome with the pleasures of this worlde, they haue no care of the truth, nor saluation of their soules.

But there is none amongst them that are trulpe godlye, so rude to thinke that so great inconstancie of minde in the doctrine of religion, or stubboznes in errors should be numbred among vertues, but by the holy scriptures they are taught that either of them is to be auoyded. For against inconstancie the Apostle speaketh: Let us not be as yttle ones mauering, neither let vs be caried about with euery wynde of doctrine

Ephesi. 4.
Iohn. 4.

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doctrine. But against stubbomes in error John hath left in writinge
 of the spirittes, whether they be of God. Wherwith the selfe same
 Apostle agreeth: Quench notsaith he the spiritte, despise not prophes-
 ies. But proue what thing, that which is good, hold. Thes. 4.

But because it is a singular gift of God, to proue spirittes, and as
 the Apostle saith prophesye, that is, the naturall interpretation of the
 holy scripture belongeth not to euery man. Manye suppose that thys
 care pertaineth onely to Bishops and Priestes, that a Synode being
 assembled, learned and modest men on epyther partye, and suche as are
 addicted to nothing but vnto the truthe and healthe of the Church,
 should temperately conferre together of articles in controuersye. For
 they thinke them selues farre inferiours, than that they shoulde take
 vpon them to iudge of so great matters, where disputacion is had of
 the saluation of soules.

Although these men which thus iudge touching matters of religi-
 on, be in some part woorthye of pardon, or rather compassion, yet me
 thinketh they are gentyle and modestye to be admonished of certayne
 thynges.

For first in that they iudge that it is profitable and necessarie, that
 godly and learned prophetes (for so the Apostle calleth the interpre-
 tours of holy scripture, and Bishops) shoulde assemble together in a
 Synode and conferre their sentences together concerning the arti-
 cles proposed, in this parte they seme not to erre. For we rede that not
 onely the successors of the Apostles did so, but also the Apostles them
 selues, as the Actes of the Apostles and Counsels doo testifie.

So straight waye after the ascension of Christe into heauen, when
 at Antioche there arose a question as touching the obseruation of the Actes. 15.
 law of Moyses, as a thing necessary to the righteousnes of man, which
 is acceptable before God: Paule and Barnabas by the consent of the
 Church of Antioche went vnto Jerusalem to the Apostles and El-
 ders, that it might be manifestly knowne vnto the Churches, that
 they in al pointes agreed with the rest of the Apostles, against the fal-
 ned ye of the false Apostles. For the false Apostles had euery where
 abroade in the Churches accused Paule and Barnabas of this thing,
 namely, that they vnder the name of the Gospell deliuered an other,
 and farre diuers doctrine vnto the Gentiles.

Lykewise also in the primitive Church, there wer by the authority
 of godly Emperours assembled the Counsels of Nice, Constantino-
 ple, Ephesus, and Chalcedonia, against Arius, Macedonius, Ne-
 storius, and Eutiches, to retayne Christs godlye consent in doctrine of
 the deuinity of Christ, of his two natures deuine and humane in one
 person, of the person and deuinity of the holy Ghost.

So also after that, for the taking away of dissensions betwene the
 Clergy, and officers out of the Church, there wer Synodes had not
 onely in euery prouince, but also there was a decree made, that from
 that tyme forth there shoulde within ten yeares bee celebrated an
In the coun-
sell of Basl
ses. 1.

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Uniuersall Council. For that thyng is accustomed to happen in the Church, which happeneth in houses, which vnles they be with deacons often made cleane, they wil be couered with filthpaine and dust. So also vnles the Teachers of the Church doe with a perpetual care and diligence geue vigilant heede, and continuallye institute godlye conferunges together of sentences, easy is the fall of doctrine and manners, & except they be in tyme corrected, they are accustomed to drawe a wonderful great ruine vnto the Church.

But in this thing they seeme not to iudge wel, in that they think that the peace and tranquillity of the Church may by this meanes be recovered and preserued firme. For although the disputacions and decrees of godly Counsels haue brought great vtility vnto the Church of God, in which the peruerse and vngodly opinions of hereticks haue bene by testimonies of the holie scripture vehementlye repproued, yet the Ecclesiasticall history testifieth that no lesse contentions, yea also sometimes greater contentions haue happened in the Church of God after the Counsels had bene celebrated. Upon which occasion Gregorius Nazianzenus being moued with the euent of the Counsels saith, that from that tyme forward he determined, to eschew all the Synodes of Bishops, because he found that no Synode had a good ende, or which rather brought not increase of euils, than an ende of them. Although that this good man in this point seemed somewhat to erre, for that he there for that cause iudged that Synodes are utterly to be eschewed, because he sawe that the peace of the Church could not by Counsels be made firme.

For although it were to be wished, that all men should rest in the explication of the truth, which is in godly Synodes instituted by testimonies of the vndoubted holy scripture, yet this is not the sole & onely ende of Counsels. For there alwaies haue bene, are and shalbe contentious wits, which endeavour them selues to perturb the peace and concord of the Church. But the principall ende of Counsels is the explication and confirmation of sounde doctrine, and the confutation of errors and peruers opinions. Whych although it satisfieth not all men, yet it satisfieth al the godlye, whose simplicitie is correspondend vnto a godly explication of the truth.

Therefore, whether the peace of the Church bee restored, or whether it bee not restored, yet a godlye conferring of sentences in godlye Synodes is both profitable and necessary. And vnlesse suche a conferring were had, it were to be feared, least the multitude and variety of opinions should at the length bring no lesse euill and discommodities vnto the Church of God, than brought the superstition of tyme past.

And because some daunger cometh of disputacions that are to be vehement, godly princes may by their authority easily remedye this euill, who of necessity must be present at them: as we reade was done in the Council of Chalcedonia, that by their authority contentions and wanton wities were restrained within the boundes of Christian mode-

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models. For thus as it is truly sayd that by to muche attention the truth is lost, so also seemeth it no lesse to be truly said: that by quier disputation, & godly conferring of sentences, the truth is brought forth, wherunto the sonne of God hath promised that he wold be present together with the father and the holy Ghost, yea if there be but two or three gathered together in his name. And it is better presently to create of matters with a modest conferring together being appointed, than by mutual willing to inflame the hartes of either party. Further, in this thing also they iudge not rightly, for that they thinke, that in such Councils are matters entreated of, which victoriously and wholly passe the capacity of the laity.

For although of the Laity neither can, neither are bound exactly to know the reasons and argumentes of al and singular controversies, yet no godly Counsell hath decreed of any thing, which of necessity pertaineth unto the salvation of al and singular men, which also such as are but even moderately instructed in the chief pointes of their Christian faith understand and notori, and as much as to them is sufficient is playne enough.

The ten commandmentes are known, the articles of faith are known, the forme of the Lordes prayer is known, the manner of baptisme and institution of the Lordes supper are known, the minister also of remitting and retaining synnes in the name of Christ is known. In which principal pointes are contained, almosť all manner of controversie that the world hath in religion.

Wherefore the Laity ought to stand and leave unto the authority of Councils that in the same they knowe that it is no lesse subject unto the word of the Lord, than are men which bee moste simple in Christian faith. And by this meane there should be no new thing ordained in Councils, or which is repugnant unto Christian faith, but for as much as it is a very easie thing to fall from Christian faith into sundry and pernicious errors, it is needful that these errors should in godly Synodes by men of understanding bee known and corrected, least the faith of the simple should decay, which are not able to be verstande and to aspayne unto scholasticall and synodical disputations, of men would there vse them.

Wherefore the ruler sort of the Laity depend not upon the decrees of Councils, to beleue this thing or that thing, but upon the simple and playne doctrine, which is most briefly contained in the principall pointes of the Catechisme. Unto which also the Councils give help, least they should be troubled with the subtil reasoning of ambitious men, which being neglected, they content them selves with the moste plaine & most simple doctrine of the Catechisme, according to which they may for their simplicity iudge of a doctrine as much as is sufficient for them.

But this woorthily much greeth godly men, that when there is mention made of Synodical Synodes, the true iudge cannot execute

Cal. 10

2. vol. 2

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his office. For in the last former communication celebrated at Wotton in the yeare 1557. they which were appointed collocutors on the Bishop of Amers side, by a pect and manifest wordes affirmed that the holy scripture is not the voice of the Judge, by whom ones by sentence should be given in knowing and iudging of controversies of religion; but that it is matter of strife: Which their sentences they should full stand unto; then should the godly Teachers come to seek the fruite to instruct and conferring with them; for they haue no other rule to know the truth besides the holy scripture. For this is a perpetual rule: Whosoever is found to be repugnant unto the scripture of the prophetes and of the Apostles, of what authority so ever it be, it must be reiected: But they which can not abide this sole and onely Judge, it is manifest that these haue any trust in their cause: Unto which the holpe fathers haue made all their writings subject: which in all partes agreeth with it selfe, when as the fathers often tymes, are not onely repugnant one to another, but also unto themselves; to by the thing besides other thinges Augustines booke of retractiones doo testifye.

But the doctrine of the Prophetes & of the Apostles is an vnboubted testimony of the wyl of God, and a most certaine rule of the truth; and the very expresse voyce of the Judge. If we sayth the Apostle or an Angel from heauen preache any other Gospel vnto you, than that which we haue preached vnto you, let him bee accursed. And againe: If any man come vnto you and bring not this doctrine, receaue him not into your house, neither say ye to him as God speede. Vnto him: And the father from heauen speaketh: This is my welbeloued Sonne in whom I am well pleased, him heare ye. Wherefore there can be no other Judge in controversies of religion, than the word of God deliuered in the scripture of the Prophetes and of the Apostles, vnto which all Canons, all constitutions, all the writings of all the fathers ought to be subject and bounde vnto this voyce of the Judge, whereby they should be either approved or reiected. In this matter let nothing bee attributed vnto the arbitrement of a private man, let there be a godly and modest conferring together of sentences instructed, of the matter of strife, which are the landy opinions of men, and not the holy scripture, which in all partes agreeth with it selfe, beyng spoken by the spirite of truth. If it onely might beare rule in Councils, controversies should easily be quieted.

Wherefore for as much as euen from the beginning of the spreading abroad of the Gospel through out the whole world Synodes of learned and godly men haue bene iudges of all the godly not onely healthful, but also necessary. Of which Synodes this ought to be the vniuersal proposed scope and end, namely that the doctrine of the Church may be purged to the mayse of almighty God, and offences taken away, and such like wordes for the Gospel reuized and preferred in all orders. The bishop of Rome thus the fourth hath agayne called a col-

Gala. 1.

2. Iohn. 1.

Math. 7.

Luke. 3

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of Cardinals, bishops, & Monkes at Trent: to be in the with great
glory & magnificence, promisseth both the purging of doctrine from all
errors and heresies, and also a sooner amendment of manners, and
woorthy for the Gospel as well in the Clergie as in the people. And
to the end the vnllearned should not doubt of the diligence of the fa-
thers of the Counsell, they are not avard not onely to accuse them-
selues of dissolute lyfe, but also to make them selues by the same the
whole world as the maintainers and authors of all vices and theacles of
this Counsell shal declare in their place.

And who would not be glad to helpe such honest which promisseth re-
purgation of the doctrine of the Church, and manners with such care-
fulness and endeuour, chiefely in suche a disposition of Churches?
Who would not to his power helpe to such an enterprise?
But if wee examine the Canons and decrees, whiche not long since
came forth from this Counsell, carry Christian men shal easely per-
ceiue, that these good hope. Further sende nothing lesse: yea rather
all their labour and endeuour to winne in this purpose, to oppresse
sound doctrine, and that being opposed stubbornly to defende idola-
try, superstition & abuses which are brought into the Church of God.

When I vnderstoode these things, of such things which are eue-
ry where carped about in many mens handes, and there wpthal saw
very many to hang in doubt and suspence by expectation of this coun-
sell and authoritie thereof, and earnestly to hope for a symple, godly and
plaine determination of controuersies of religion, of whyche number
yet in the meane time (whiled they haue bene decreeing of al the con-
trouersies) manye haue not without great daunger of their soules de-
parted out of this lyfe: I thought I should doo a woorthy act, if briefe-
ly and perspicuously I should declare by the word of the Lord, what
is to be iudged of their disputations, decrees and Canons, and what
is to be hoped for of the end of this Counsell. And I trust I shal de-
clare, and that more manifestly, that all Christians are by Dins the
fourth, bishop of Rome called to this Counsell, not as lost sheepe to be
sought and healed at the shepards, but vnder a more gentle & meeke
forme of a Father, the saluation of the faithful in hande to be kept for, and
the sheepe of Christ are lyke to be borne in preces, such as it were of
Wolues clothed in shepes clothing, as many as suffer them selues to
be brought to this snare and samtharity.

And I desyre the godly & Christian Reader, that remouyng away
peruerse affections, which otherwise euen in things humane ar most
wicked counsellors, he bring to iudge of this cause an vpright minde,
which sudderly it seife not to humane persuasions, but soly and onely
vnto the woorde of God. For by that meanes I trust it shal come to
passe, that he shal easely be able to vnderstand, what is to be iudged of
popistical Counsels. Now therfore by Gods helpe and furtheraunce,
we will come to the matter it selfe.

The thynges that came to my hand being sent from Trent, are not
B.L. all

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all of one kinde: For certaine things were proposed to deliberate
upon; for the reformation of the Church, certaine things are decreed
of the Council and Canons appointed to be observed in the Church.
But how fewe so ever they be in number, yet they so open unto us the
hart of the Fathers assembled at Trent, that we may easily perceive
what affection they beare unto the true and sincere: safety and religion,
whych we profess. But least any man having litle saythe to our sayings, mighte
doubte of the truth of the thing, I thought it good to annex to this
writing all and singular thynges, as they came to our handes from
Trent being printed by the Printers belonging to the Papacye; that
the good Reader may see, that we speake nothing but with such
fidelitie and commitment, neither doe we of our owne

The first Decree published in the first ses-

sion of the sacred Council of Trent, holden

under his the most high Bishop

the 18. day of January, in the year of our

Lord God: 1562.



All noble and most re-
uerend Lordes, and re-
uerend fathers, may it
please you to the prayse
and glory of the most ho-
ly and indeuible Tri-
nity, the Father, the
Sonne, and the holye
Ghost, to the increase &
advancement of faith &
Christian religion, that
this sacred, economical

and general Council at Trent, lawfully assen-
bled together in the holy ghost (fro this day which
is the 18. of the moneth of January of the yere fro
the birth of our Lord 1562. Dedicated to the Ro-
maine church of blessed Peter, prince of the Apo-
stles, all suspension taken away, according to the
forme & tenor of the letters of our most holy Lord
King the fourth, the most high Bishop) should be
celebrated, and that in it (a due order being kept)
should be treated such things, which being pro-
posed by the Legates and Presidents, shal seme
apt and meete to the holy Synode, to alluage the
calamities of these tymes, to quiet the controuer-
sies of religion, to restrayne diuisciful soundes, to

B.ii.

correct

correct the abuses of corrupt manners, and to restore the true ecclesiastical and Christian peace.

And they all answered: It pleaseth vs. ac. So that others also may propose such thinges which to the Synode may seme to be lawfull & honest.

Thou seest Christian Reader that the Fathers of the Council of Trent doo in the first Session with great magnificence promise that thing, which al Christendom hath now many yeares most earnestly looked for: namely
 „ the increase and aduancement of faith and Christian re-
 „ ligion, the awagement of the calamities of our time, the
 „ quieting of controuersies of religion, the abolishing of
 „ peruerse doctrine, the correcting of corrupt manners, a true
 „ Ecclesiastical and Christian peace and concord. *et* What
 can the minde of man desire more, if in so great a multi-
 tude, variety and confusion of opinions of the Church of
 God, it might see a godly peace restored, doctrine purged
 from all errors, the true worshipping of God (al idolatrye
 and superstition being taken away) renewed, and most
 corrupt manners in all orders amended: For the holy scrip-
 tures do teache that by this meanes onely publike euils
 and calamities are awaged. If simple & vnlearned men
 should reade and heare these thinges, what golden moun-
 taines, what golden and heavenly wordes would not they
 promise vnto them selues: *nam qui dicitur*

But if we shal diligently weigh a few wordes which
 go a litle before the thinges which we haue now rehear-
 „ sed (namely, that the Council must be celebrated, all sul-
 „ pension taken away, according to the forme and tenor of
 „ the letters of our most holy Lord Pius the fourth the most
 „ high Bishop) we shal easily vnderstand, that the Bishop
 of Rome with his Council of Trent mocketh and daily
 eth

eth with all Christendome.

For when as in his letters of Indiction and Indulgen-
ces, he openly sheweth that he is minded to continue and
prosecute the Counsel begun under Paut the third & Ju-
lius the third and not finished, in this he testifieth, that he
ratifieth al the vngodly Decrees of the former Counsell
which thing also the manner of the order so diligently ob-
served, confirmeth. For in that place wher the above na-
med Fathers left, haue they begun both to deliberate, and
to decree, and also to ordayne Canons.

But least a man should think that it shilleth not much
whether the Counsell bee continued, or begun, it shall bee
good briefly to reparate things, which were ordayned and
decreeed in the last former Sessions.

Wherbeit I wyl not curiously searche out all things, but
onely make mention of the principal pointes, which are
directly contrarie vnto the doctrine of the Prophetes and
of the Apostles.

In the first decree of the .4. Session the Synode decre-
ed, that vnwritten Traditions vsurped by continuall
succession in the Catholike Church, shall be receaued and
reuerenced with as great an affection of piety and reue-
rence, as if they had come from Christes owne mouth, or
had bene spoken by the holy ghost.

They stryke also with their curse all those, whiche in
their disputations and expositions receaue not the bookes
called Apocripha, or the bulgare translation.

Concupiscence (sayth he) which the Apostle calleth syn, Scil. v.
the holy Synode declareth that the Church neuer vnder Decr. 14
stoppe it to be called syn, that properly and truly in deede
it is synne in those which are regenerate.

Free will is not extinguished in men, althoughe the Scil. vi.

Can. vii.

Can. xii.

Can. xii.

Can. xiii.

Can. xviii.

Can. xxviii.

Can. xxx.

strength of it be empai red and diminished.

If a man say, y^e other wo^rks which ar done befoze iustifi-
cation, howsoeuer they be done, ar sins, let him be accursed.

If a man say: That iustification is nothing els, but the
confidence of the mercy of God which fo^rgeth syns fo^r
Ch^ristles sake, o^r that this confidence is it onely whereby
we are iustified, let him be accursed.

If a man say, that it is necessary fo^r every man that wyl
obtaine remission of synes, to beleue certainly, and with-
out any doubtfulnes of his owⁿ infirmity and sinnes,
that his synes are fo^rgetten hym, let him be accursed.

If a man say, that the preceptes of God ar impossible to
be observed enen of a man that is iustified and let vnder
grace, let him be accursed.

If a man say, that grace being lost through synne, sayth
is also together therewith lost: o^r that the sayth which
remaineth is not a true faith, although it be not a ly^gu^elye
sayth: o^r that he which hath sayth without charity, is not
a Ch^ristian, let him be accursed.

If a man say, that after the receauing of the grace of iu-
stification, the fault of every repentant synner is so fo^r-
getten, o^r the guiltynes of eternal punishment so wipped
away, that ther remaineth no guiltynes of temporal paines
to be payde, eyther in this wo^rld, o^r in the wo^rld to come
In Purgatory, befoze the waye can be made open vnto the
kingdome of heauen, let him be accursed.

Let these curses suffice, and leaue of to sprake of other,
so; by these the goodly Reader may see, that the p^rinci-
pal point of faith and Ch^ristian religion are not so much
corrupted and peruerbed, as bitterly condemned of the Fa-
thers of the Council of Trent, celebrated in the yea^re of
our L^ord 1547. What which we thought good to say to

admonish

admonish the people, best that had to examine the Decrees and Canons made by the Council of Trent under the fourth Bishop of Rome.

They have layde a foundation to defend all superstitions, idolatries and abuses upon the authority of humane traditions, under the name wherof they understande all those traditions, which have now a few yeares past crept into the Church of God, and are therein blurted.

And although our men have neuer earnestly contended against traditions, which are not manifestly against the word of God, but thought that they might be retained, without offence to God, so that yet they were not dissatisfied with the opinion of the service of God, as it is said: They worship me in vain, but the commandments and doctrines of me: yet will our aduersaries neuer be content. And therefore they have not onely made all traditions superstitions, yet even those which are repugnant unto the doctrine of the Prophets and of the Apostles, equal with the holy scripture, & have referred them unto Christ, as to the author of them, but also they have malepiously contended contrary to the expresse word of God, & God is worshipped by these humane traditions which they have brought in.

Farther they are not ashamed to make equal the books called Apocrypha, which are disallowed even by the testimony of the fathers (some of the which books St. Jerome counteth among fables) with the authority of the other sacred bookes, which are Canoncall. And of like manner alludge they of the bookes of the Machabees, in the latter booke wherof the author desireth pardon, if he have described any thing that is not well, which phrase of request agreeth not with the holy ghost, whose oracles are all true and not to be doubted at.

As touching the Epistle unto the Hebrewes, the second

Math. xv.

Esa. xxix.

Jerome upon the .13. chap. of Daniel, and in his preface upon Daniel.

Epistle

Epistle of S. Peter, the two latter Epistles of John, the Epistle of James, and the Apocalips, we are not the first that haue bene in doubt of them, for euen from the prime, the Church there haue bene sundry opinions of them.

But there is none that is in very verbe godly, which is so vnlearned, that he vnderstandeth not what these holy fathers chiefly intended in this decree. For they se that in them they haue defences for certayne of their errors, by which yet they cannot extinguish the light of the truth shining in the writings of the other Prophets and Apostles. As it is in an other place abundantly shewed.

In that also they strike with their curse at those, which in all things receiue not the common translation in disputations, what more madness is ther than this, & more repugnant to the meaning of the holy ghost: I say moreover it is full of many errors. What they also put vnder the thunder of their curse by holy fathers, which beset an other translation than the: What impiety or dishonour hath it, if men haue access to the fountains of the Hebrew & Churche tongue; to her in the mysteries of the heavenly doctrine are written: Vnto the which S. Augustine hath diligently admonished vs oftentimes to haue recourse and access.

But they manifestly declare their mind, & if it were but in this decree only, in that they desire to prohibite all those that are students of the heavenly doctrine, the entrance to the knowledge thereof, least heretics, & impietie: which the Church of Rome hath hitherto vnder the most thicke darkenes bene sicke, should be brought to light.

For as much as the synode of Trent denieth that concupiscence is in very deede sinne, not withstanding, neither hauing any regard, that the Apostle calleth that sinne, what would it not permit in things more obscure & obscurely treated to tunc the truth: The law hath manifestly: Thou shalt

Self.v.
Decr.i.

Of the Counsell of Trent.

7

Exod. xx.
Deut. vi.
Rom. vii.

Shall not lust. And þe law prohibiteth nothing but sinnes. If therfore lust be not in very deede of þe nature of sinnes, it can not be prohibited, & the commaundement of the Lord twice with so great seuerity repeated is in vayne. Againe I say that these good holy fathers will thinke that there is nothing not lawfull vnto them, if the faithfull should graunt vnto them so manifest an error and sacriledge.

Scil. vi.

Likewise also that opinion is repugnant to the doctrine of Christ & of the Apostles, which they go about by the thunder of cursing to establish, their false (I say) and vngodly opinion concerning humane strength and free will: namely that free will is not extinguished, though it be appayred & diminished. While we were dead vnto sinnes (saith the Apostle) he hath quickened us together with Christ: loke how much a dead man is able to accomplishe to recover corporall life, so much doth the Apostle attribute to mans strength in his conuersion to God. And Christ saith: Without me ye can do nothing. And to the contrary, the Apostle witnesseth: we are not able to thinke any thing of our selues, as of our selues. Against these most manifest testimonies, because they would attribute somewhat to mans strength, they are not ashamed to diminish the grace of God, which both chaungeth and moueth the will of the electes to obey the Gospell.

Ephc. ii.

John. xv.
ii, Cor. iii

As þe same end also toucheth þe vii. Canon of þe same heresie, where in þe wordes done without faith, in the first Anne, contrary to the manifest sentences of Paul whiche saith: What soeuer is not of faith is sinne, & those which with the Apostle thinke other wise, they stricke with their curse.

Rom. xiii

In the xii. Canons they utterly ouerthrow the bed & foundation of the doctrine of the Gospell, & they robbe afflicted consciences of the onely comforte which they haue in the blood of Christ. For they manifestly condemne all those

C. i.

that

Rom. iiii.

In the same
place.

Psal. 32.

Eph. ii.

Esa. liii.

Act. iiii.

that thinke þ our righteousness before god is þ confidence in þ mercy of god forgering sinnes for Chyriste sake. The Apostle vnto the Rom. wryteth: vnto him which worketh not, but beleeueth in him which iustifieth the wicked, his faith is imputed vnto righteousness. And agayne. Therefore we are iustified by faith, that the promise should be firme according to grace. And Dauid sayth: blessed is the mā vnto whom the Lord hath not imputed sinne. And in an other place the same Apostle saith: By grace ye are saued, throught faith, and that not of your selues, for it is the gifte of God, not by workes, least any man should boast. But what neede we to bring forth many testimonies of þ scripture, when as the Prophetes do euery where teache that the whole consideration of our righteousness is to be sought for in þ mercy of God applied by faith for Chyriste sake? In þ knowledge of himselfe shall my righteous seruant iustifie many, & he shal beare their iniquities: There is no other name vnder heauen geuen vnto me, wherein man ought to be made safe. This doctrine of Chyrist, of þ Prophetes & of the Apostles concerning the free remission of sinnes by faith for Chyristes sake, in his onely passion and death, & utterly obtayned for vs by his obedience, the Councell of Trēt condemneth as erroneous, heretical & deuillish.

Wherfore howsoever they should graunt vnto vs all other thinges, and should in all thinges come to our opinion, yet can there be no agreement made betwene vs & them, so long as they perseuere in this their wicked opinion, which (as I haue said) utterly overthroweth the chiefe head and foundation of the doctrine of the Gospell.

So lesse impiety hath the 13. Canon wherein we are taught by reason of our infirmitie & vnaptnes, continually to doubt of the remission of sinnes before God.

But this opinion is repugnant to the manifest testimo-

nyes

ries of the Scripture, and also to the definition & nature of faith. For to beleue is nothing els, than firmly & assuredly to appoynt & not to doubt, & with confidence to geue assent: and by y meanes doubting is contrary vnto faith. Wherefore wher we are bidde to beleue, we are prohibited to doubt. Repent (sayth Christ) & beleue the Gospell. And of Abzaha it is written: And he was not weake in faith, neither considered he his own body which was now dead, &c. But he doubted not at the promise of God though vnbellef, but was made strong in faith, geuing the glory to God, being fully assured, that he whiche had promised, was also able to do it. And therefore it was imputed vnto him vnto righteousness. I am assured sayth Paul that neither death nor life, &c. nor any other creature can separate vs fro the love of god, which is in Christ Iesus our Lord. He writeth also vnto the Ephesians: In whom we haue holones and entrance with confidence though faith. And James sayth. Let him aske (sayth he) with faith, nothing doubting, for he whiche doubteth, is lyke vnto a waue of the sea, whiche is moued and caried about of the wyndes let not that man therefore thinke that he can receaue any thing of the Lord. Also: Let vs therefore go boldly vnto the throne of his grace, that we may obteyne mercy, and finde grace to helpe in tyme of nede.

Marke. i.
Rom. iiii

Rom. viii

Ephe. iii.

James. i.

Heb. iiii.

These & like testimonies of the holy scripture, teache, & by no meanes we ought to put doubt or despayre in y mercy of God toward vs, & of the obtaynement of remission of our sinnes, but we must firmly settle our selues without any doubting or distrust, & though faith our sinnes are forgiven vs by the free mercy of God for Christs sake.

But in that they adde: hauing no regarde to our owne infirmities or vnsapientie, these holy fathers will not in dede haue vs to doubt of the promises of God, whiche is

most certain and most firme, and abydeth alwayes in one sorte, but if we looke vpon our owne infirmities in graunting and persevering, for this our infirmities (I saie) we must continually doubt, so long as we lyue here.

To this we answer, if we must in dede haue a great regard to our infirmities and vnaptnesse, & we must acknowledge & diligently consider it, for by it we are vnapt & vnworthy to receaue & to be partakers of þe grace of God: as the Ceterion speaketh in the Gospell: Lord I am not worthy that thou shouldest enter vnder my rooke, &c. And David saith: Haue mercy vpon me O God, &c. Also: If þe Lord looke vpon our iniquities, Lord who shalbe able to abyde it. Also: I am a worme & no man, &c. And the Apostle saith: I am not worthy to be called an Apostle, because I haue persecuted the Church of God. David also: Lord enter not into iudgement with thy seruaunt, because no liuing man shalbe iustified before thee. And is not this to acknowledge his owne infirmities & vnaptnesse. But þe end of this acknowledging is not a disdoore or doubting of the will of God towards us, but it rather ought to stirre vs vp, þe we (utterly despairing in our owne strengthes) should with a sure & firme sayth without any doubting seeke ryghteousnesse, life, & eternall life, in our only Lord & sauiour, & if there remaine any doubting in the flesh, let vs say with him in the Gospell: Lord helpe my vnbeliefe.

Wherefore the holy scripture teacheth, that men ought so to be assured of þe grace & mercy of God towards them, that in the meane tyme they forget not their owne infirmity, & study to make their electiō firme by good woorkes, & not, that by consideration of this their infirmities they should doubt of the fauor of God towards them. For the taking awaye of which doubt the sacramentes were instituted by Christ, by which the promyses of God are applied

i. Cor. xv

Psal. 143

Marke. ix

plied vnto euery man, and their heartes are ſealed by the ſpirit of Chriſt. Of Baptiſme Peter writeth: That Bap-
tiſme alſo maketh vs ſaſe, not the putting away of the filth of the fleſhe, but the taking to witneſſe of a good conſcience with God, by the reſurrection of our Lord Jeſus Chriſt from the dead. For euen as by taking witneſſe covenantes are performed: ſo God in Baptiſme as it were taking vs by the right hand, confirmeth, that he will be a mercifull God vnto vs in Chriſt, that he will forgive our finnes, & receaue vs into grace. For this cauſe alſo y^e Apoſtle ſaith: ye haue not receaued y^e ſpirit of bondage againe in feare, but ye haue receaued the ſpirit of the adoption of the ſonnes of God, by which we cry Abba father. For that ſpirite beareth witneſſe to our ſpirit that we are the chil-
dren of God. Alſo: ye are ſealed with the holy ſpirite of pro-
miſe, which is the pledge of our inheritance.

i. Peter, iii.

Rom, viii.

Eph. i.

Wherefore it is both extremeſt impietie, and alſo igno-
rance of holy ſcriptures, to bring men into a continual doubt by cauſe of their infirmitie, wherein alſo the na-
ture of the ſanctus is infected. Which thing this preſent
Canon doth, wherein all the doctrine of the Prophets
and of the Apoſtles is condemned.

And euen by this onely article, though all the other
were conſentient, the goodly reader may iudge, that y^e Ba-
ptiſme and we ſtaine not (as the ſaying is) aboute moou-
ing in the water, but about a thing moſt wayghey. For
the foundation of our ſaluation, the moſt proper ende and
ſcope of the Goſpell is, to teach, that men, being penitent
and beleuyng from the heart, hauyng no regard to their
finnes, or to their owne infirmitie and weakneſſe, ſhould
aſſuredly appoynt and without all doubtyng firmly be-
leue, that for Chriſtes ſake they haue remiſſion of al their
finnes, that they are in the fauor of God, and haue eter-

small life. This foundation of our salvation, & this onely consolation of afflicted consciences the fathers of þe Coun-
sel overthrow by this their decree of perpetual doubting,
whereunto all þe Idolatry and superstition of the Papacy
leaneth. For take away doubting, and Purgatory is ta-
ken away, Peregrinations of Pilgrimages to the ima-
ges of Saintes, the opinion of Merites, of Fastings, and
prayers, the sacrifice of the Masse for the quicke and the
dead, invocation of saintes and such like, all these things
(I say) if you take away doubting, are taken away. But
contrarily to affirme & defend doubting, is to take away
faith, and to abrogate the promises of the Gospell, and
bitterly to blot it out of the heartes of men.

The like pernicious error is established in the .18. Canō.
That a man being justified, & set in grace, may perfectly
fulfill the lawe of God. For although the regenerate do
receaue the holy ghost, yet continually, as long as we liue
in this life, there cleaueth to our nature a naturall cor-
ruptio, whose guiltyness is forgiven in Baptisme, by rea-
son of which corruption the goodly can not performe that
whiche they would. For this cause made the Apostle this
exclamation: O wretched man that I am, who shall deli-
uer me from this body subiecte vnto death. For he had a
little before sayd: That which I would, I do not, but that
whiche I hate, that I do: but I knowe that there dwelleth
no good in me, that is, in my flesh. For to will is present
with me, but I finde no meanes to do good. For I do not
the good thing which I would, but the euill which I
would not, that I do. And agayne: The flesh lusteth a-
gaynst the spirite, and the spirite agaynst the flesh: and
these are contrary one to the other, so that ye can not do
the same thinges that ye would.

This doctrine is necessary, whereby also they that are

Rom. vii

Galat. v.

Of the Counsell of Trent.

13

In dede godly, do vnderstand, that howsoeuer they are regenerate, yet they can not perfectly accomplish the law of God, least peradventure they should fall into a pernicious doubt, if they should see in them selues also this imbecillitie of humane nature not utterly & wholly regenerate, agaynst which infirmitie we must continually, though the grace of the holy ghost, fight with a true faith.

The 28. Canon, manifestly teacheth that the Counsell of Trent is not governed by the holy ghost, but is infected with the spirite of error. For they teache that a dead faith is a true faith, and that he which is endued with a dead faith, is neuertheless a Christian, & them that thinke otherwise they curse. But these two pointes are playnly & manifestly contrary and opposite vnto the doctrine of the Apostles. For a true faith is a liuely faith, the gift of the holy ghost, wherby man is ioyned vnto Christ, but y^e sayth ii. Thes. iii. whiche is not liuely, can not be a true sayth. And here let ii. Cor. xiii. them heare what James sayth, whose authoritie in other Ephe. iii. places they somuch extol: Thou beleuest (saith he) y^e there James. ii. is but one God. Thou doest well, the devils also beleue and tremble, wherfore it is the faith of devils, and not a true sayth, which is not a liuely confidence in the mercy of God promysed by his sonne, & so is it nothing els, than a humane and vayne persuasion, wherewith the greatest part of the world being deceaved falleth into eternall destruction. And euen as thou mayest cal the paynted image of a man, a man, so mayest thou also cal such a persuasion or opinion, faith, whiche yet is not a true faith.

But what a madnesse is it, to call hym a Christian, whiche is endued with this dead sayth without charite? S. Paul sayth: In Christ Iesus neither circumcision is of Gala. v. any force, nor vncircumcision, but faith working through loue. And to the Corin. he writeth: If I haue not charity, i. Cor. xiii.

C. llii.

I am

I am become like brasse that soundeth, and as a cythar that ringeth. But the counsell of Trent acknowledgeth that man to be a Christian which is without charity.

Whitherto they have imputed to our teachers that they teach a naked faith contemning charity, wherein they be vnto the great injury: But now these good holy fathers themselves acknowledge the so; Christians, which are without charity, & they call it a dead faith for a true faith: Omitting to speake more sharply, what blindness is this.

Thou seest now Christian reader, in how thick darkness the fathers & brethren of this Counsell do lyt, who are utterly ignorant of the whole manner of Christian Religion and of the power of faith, wherein the whole strength of our salvation consisteth. Wherin also the iust iudgement of god is to be considered: for so; as much as they of purpose and obstinately oppose them selves against the light of the truth, and do holde it backe in darkness, they are worthy of such so great blindness, whereby God punisheth synners with sinnes.

Rom. 1.

In the 30. Canon they confirme satisfaction for & guiltynesse of temporall payne and also the fire of Purgatory, wherein may be satisfied the iustice of God for the guiltynesse of temporall payne.

Either of these errors are a derogation to the merits of the passion and death of Christ, and they declare also, that the Counsell is utterly ignorant what it is to baptize: to haue remission of sinnes. For the holy scripture doth testifie, & al they whose sinnes are forgivenen they are in the grace and fauor of God, as it is written: I will be mercifull to thine iniquitie, & will no more remember thine sinne, that is: God doth so forget sinnes, that in no part he desireth to take vengeance of the, whom being repentant he freely forgiveth the enough faith for Christs sake. As

Ierem. 31

ton.

touching tempoꝛall payne to satisfy perfectly the iustice of God, al that is laid vpon Chykses shoulders, as Elsay te-
stifieth: The Lord hath put all our iniquities on hym. He
hath in dede boꝛn our infirmities and caried our soꝛowes. Esay. lii.
He was wounded foꝛ our iniquities, & broken foꝛ our wic-
kednes. The chastisement of our peace was vpon hym.
And John in his canonicall Epistle writeth: The blond of ii. John. i.
Jesus Chyist his sonne cleanseth vs from al syn. Also: He ii. John. ii.
is the propitiation foꝛ the syns of the whole world. These
testimonies of the holy scripture of the old and new testa-
ment doo manifestlye teache that besydes the obedience of
Chyist made in the fleshe, there is no other satisfaction foꝛ
synnes: and that they are soulye deceaued which doo put
some part of satisfaction, eyther in their owne passions, oꝛ
els in their sayned Purgatoꝛy.

To deuide in halfe the merite of the passion of Chyisse,
is vtterly to abolishe hys merite: foꝛ he is no half oꝛ vnper-
fect Redeemer, but a perfect Redeemer, wpth one oblation
(saith the epistle to the Hebrewes) hath he foꝛ euer made per-
fect those which are sanctified. Heb. x.

But bicause they see that the expiation oꝛ satisfactio foꝛ
synnes is by most manifest testimonies of the scriptures
attributed onely vnto Chyist, they go about to auoide the
by a vaine distinction, when they teache, that the synnes
them selues are not expiated, but that foꝛ the eternal paine
due vnto synnes, the satisfaction of tempoꝛal paine is expi-
ation made, but in affirming of these things, they shew in
very dede y they ar vtterly ignoꝛaunt, what remission of
syns is. Foꝛ what other thing els is remission of syn, than
that God first receaueth vs into fauour, and foꝛgeueth the
fault of syns, then that also hee remitteth the punishment
which we haue deserued by our syns: Wherfoꝛe wher ther
is not a full & perfect remission of paine, but that some satis-
faction

satisfaction is required, then also is not a full and perfect remission of synnes. I know the Councel of Trent cannot unloose this knot, and if this be manifest to be the doctrine of the holy Ghost, then wyl fall away their satisfactions for synnes, and the fire of Purgatory shal easily be quenched.

i. Cor. xi.

And although the Lord sometimes do somewhat more severely chasten those whose synnes he remitteth according to his wyl, as he understandeth to be expedient for them, yet is that by no meanes to be counted a satisfaction for the paine of synne, but a healthful discipline, to kepe them in doing their duty, and to cause them to wooke their salvation in feare and trembling. When wee are iudged (saith the Apostle) we are corrected of the Lord, least we should be condemned with the world. He saith not that we are corrected, to the end we shoulde satisfy part of the iudice of God, but to the entent we shoulde not synne hereafter, or flatter our selues in synnes.

Iohn. v.

Also the sained fire of Purgatory is manifestly agaynst this sentence of Christ, wherein he sayth: Verely I say vnto you, he which heareth my woord, and beleueth in hym which sent me, hath eternal lyfe, & shal not come to iudgement, but hath passed from death to life. It is also contrary vnto the most sweete consolation of the Apostle which is wrytten vnto the Thessalonians, wher the death of the godly is called a sleepe. I wyl not (saith the Apostle) that you should be ignorant brethren of those which haue fallen on sleepe. &c. But it might be called a wonderful sleepe if it were toynd with so great a torment of Purgatorye fyre. Which the Sophisters affirme differeth nothing fro the infernall fyre, but onely in respect of durance of tyme. Whereof you shall heare what the Disciple sayth in hym Sermon of Soules, whose woordes are these. For of all the coales of the whole worlde beyng gathered together vpon

Upon ou heape were on fyre, and if a man should stand in the myddest of them, he should not sustaine so great heate as the Soules sustaine in Purgatory. Of this sayned fyre of Purgatory the holy Prophetes and Apostles know nothing, the holy scripture is ignorant therof, neither knoweth it of any other fyre after this lyfe, than of the infernall euermlasting fyre of the damned, which shall neuer bee quenched, but all the miserie of those that shall bee saved, endeth in this worlde, wherein yet also is the beginning of eternall lyfe.

And although the Bishops of Rome with their Cardinals, Bishops, Sacrificers & Monkes wer many yeares ago admonished of all these pernicious errors, yet so great is their stubboynnes & security in defending of errors, that in so manifest a light of the doctrine of the Gospel, they are bold to obtrude them agayne vnto Christian people: so much are they bewitched by the spirite of lyes, that they should not geue place vnto the truth of the heavenly doctrine which the Lorde hath raised vp agayne in the latter times, & hath kindled the true light in the hearts of many.

I thought good to admonish the godly reader of all these thinges, befoze I tooke in hande to confute the rest of the Decrees and Canons, which were made vnder the bishop of Rome Pius the fourth, concerning the Sacramental which, namely, Decrees and Canons seing they wer allowed by the Counsel gathered together the last yeare, they which are but meanely instructed in the doctrine of piety, most may manifestly see, that ther is no good thyng to be hoped for at their handes.

For what (but even briefly to repeate all thinges) piety or sounde doctrine canst thou looke for of them, which acknowledge not the disease of the corrupt nature of man, and dare deny it to be syn, contrary to the Apostle. Which

deny that man is dead through synne, and do attribute hit to him strengthes yet remaining, wherby he maye applye him self vnto grace: Which also excuse the woorkes of the Ethniks and Infidels from syn: Which are ignorant of the nature & difference of the law & of the Gospel: Which condemne the righteousnes of faith, which through the obedience of Christ, resteth onely in the mercye of God: Which teach a man continually to dout of the grace & fauour of God: Which dreame that the faithful can fulfyll the law of God: Which besides the passion and death of Christ do teache vs to seke other satisfaction in this lyfe & in the world to come: What good thing (I say) can a Christia publike wealth hope or loke for fro such fathers: whē as with their peruers & vngodly decrees thei do not onely peruert & foundatōs & pāncipal pointes of christia religio, but also (as much as lieth in the) utterly ouerthrow them.

Wher as ther are fine pāncipal feast daies, wherin the benefites of the sonne of God are yearely celebrated in the Church: the feastes of the natiuity of Christ, of his passio, resurrectio, & ascencion into heaue, also the feast of Whitson tide. Of al these feastes the Fathers of the Cōnncel of Trent haue left vs nothing, but the names and truth of the hystoꝛye, which is also in the Denils, vnto which Fathers thou mayest most aptly apply this saying of Paule: They pꝛofesse that they know God, but in deedes they deny him, when as they are abhominable, and not barking to his woꝛd, and repꝛobate to all good woꝛkes,

Titus, i.

Psalmc. li.

For the power & fruit of the holy Natiuity of Christ is to purge & make cleane our vnpure natiuity, which were conceived, borne, & dead in syns. The cōncel of Trent extenuateth the power of this, whilēt they extenuate & dispease of original syn, & deny it to be properly called synne.

The vertue & fruit of the passion and death of Christ, is
a perfect

A perfect satisfaction for the finnes of the whole worlde, & a full remission thozough the mercy of God. Contrarily the Counsell extenuateth the vertue of this merite, & teacheth y^e for the tempoꝛal paine of finnes, we may satisfie both in this life by good woꝛkes, and after this life in Purgatoꝛy.

The vertue and fruite of the resurrection of Chꝛist is, that all they which beleue in Chꝛist are iustified frō sinne, & endewed with righteousnes, not with their owne righteousness but with the righteousnes of Chꝛist, as it is wꝛitten: which was deliuered for our finnes, and rayled by for our Justification. Contrarily the Counsell decreeth, that part of the righteousnes whiche is of force befoꝛe God to put away finnes, consisteth also in our woꝛkes.

i. Cor.

ii. Cor. i.

Rom. iiii

The vertue & fruite of the Ascension of Chꝛist into heauen, & of his sitting at the right hande of the father (from whence also he sent the holy ghost vnto hys Apostles) is, that he onely and alone hath openeth the gate of the kingdome of heauen, is a continuall intercessor for vs vnto the father, & sealeth our hearts with the holy ghost, as with a pledge & earnest peny, y^e the faithfull should be certayne & not doubt of the fauor & mercy of God towarde the. Contrarily the Counsell teacheth y^e we should lay the confidence of our infirmities agaynst the promises of God, & that because of it we ought continually to doubt of the grace & fauor of God: & they iudge it to be an arrogant confidence, whereby a man assuredly & vndoubtedly promisseth vnto hym selfe the fauor of God for Chꝛistes sake. Yea and that moze is, one of the Fathers of this Counsell in the defence of his Catholike doctrine not lōg since was not ashamed to wꝛite: That there is greater abhominatiō befoꝛe God, than if a man hauyng no respect vnto his owne infirmities should certaynly appoynt & firmly beleue that thozough sayth his finnes are forgiven for Chꝛistes sake.

Ephe. iiii

Ephe. i

Rom. viii

ii. Cor. i

Stanislaus
Hosius Wyl-
shop of War-
mienum Car-
dinal, agaynst
Brentius.

Take away this firme cōsolation from a Chyistian mā, and the benefites of the sonne of God whiche we haue receyued, whiche the Counsel of Trent derogateth, namely the full remission of sinnes, that is, of the fault & payne gotten by the blood of Chyist, take away also the perfect righteousnes which we haue by the resurrection of Chyist, and the assured testimony of the holy ghost. Whereby we beleue without any doubtyng that we are in the fauor of God for Chyistes sake: and what can be left or geuen hym that is auaylable to saluation?

But rather this ought continually to be the study of a Chyistian man, y we should fight against this distrust and doubting, which is naturally in vs, and cleaueth vnto vs euen against our willes, and expell it, so far is it of, that it should be a prayse of pietie, modestie or humil itie, because of our infirmitie to doubt of the grace of God offered vs in Chyist. The holy fathers of the Counsell iudge, y it cā not want the sinne of arrogancie, if a man hauing no regarde to his owne infirmitie do assuredly appoynt of the grace of God towarde him selfe. In the meane time they consider not, how great a wickednes it is to accuse God in his promises of vanitie & lying. Who, hauing no regarde to our infirmitie, promisseth & offereth his fauor in Chyist to vs beyng vntoother & wicked, & doth most seuerely admonishe, & vnder the payne of hell fire cōmande vs, y as repentant sinners, we should without all diffidēce or doubt, Marke. xvi. y is, with a true & firme faith embrace it. He that beleueth not, that is, that firmly appoynteth not, that for Chyistes sake he hath God mercifull vnto hym, shalbe condemned.

And thus muche of the doctrine whiche the Counsell of Trent, in the yeare. 1547, confirmed agaynst the expresse word of God to establish their olde errors.

In the vii. and last session they begā to make decrees also of

so of the Sacramētes whiche are added as seales vnto the beaenly doctrine, wherin the promises of God concerning his free fauor toward vs, are sealed, & our sayth cōfirmed.

But I will not dispute lōg of these their decrees, whose true & manifest confutation is of late set abrode: but I wil onely admonish the godly reader of certayne things, that he may se, that the Cōsēll in this part also is not vnlike vnto it selfe, that hauing no regard vnto the word of God, they appoynt and decree what they lust them selues.

In the first Canon they curse those whiche beleue not, & there are seuen Sacramētes, being so most properly called and instituted of Christ him selfe. But who will not here streight way meruaile at the rashnes & boldnes (omitting to speake moze greuously) of the Cōsēll: When as Christ hath instituted onely two Sacramēts, & not moze or fewe, to saue to these other fīue, which are not properly Sacramētes. For as for Baptisme and the Supper of the Lord, the Euangelistes testifie & Christ instituted them, to confirme our sayth, whiche haue & worde, & promise, and outwarde simboles or signes. As for the other, which partly are kyndes of lyfe instituted by God, and partly are ordinaunces, howe dare they number them amonge Sacramentes: When as either they want outwarde symboles, or els they are not seales of promises of eternall lyfe: And bycause they dispute of the number of Sacraments of the new Testament instituted by Christ, with what rashenes dare they to bying into the number, eyther Repentaunce or Matrimony, when as the selfe same are founde in the people of the olde Testament:

In the fifth Canon they decree: If a man say & the Sacramentes were instituted only to & nourishment of faith. Let hym be accursed. What other thyng I praye you do they in this Canon, than utterly to ouerthrowe the vse of

Rom. iiii

the Sacramentes. If the imbecillity of our faith were not so great, that it would firmly rest in \hat{p} promises of God, what should we neede Sacramētes: by which God would helpe our imbecillitie, as the Apostle hath writtē of Abraham: he receaued the signe of circumcision, the seale of the righteousnes of the faith which was in vncircūcision, &c.

ii. Cor. iiii.

In the eight Canon the old impietie of the monkes is confirmed, which taught that Sacraments cōfer grace by the woꝝke wrought, without the good motion of him whiche receaueth. This Canon is agaynst the doctrine of \hat{p} Prophetes & Apostles, which testifieth \hat{p} grace is not cōferred but to those which beleue in very dede. For euen as the woꝝde of promise nothyng profiteth the vnbeleuers, but hurteth them, as \hat{p} Apostle testifieth, it is \hat{p} sauoz of death to death to these that perish: so vndoubtedly haue the Sacramentes the selfe same consideration, whiche are added vnto the promises of God, to confirme and increase grace offered by the promises of God, and receaued by faith.

By this erroꝝ Monkes of the latter time haue endeouored them selues to cōmend the celebꝛations of their Masses, & to perswade men, \hat{p} by the woꝝke wrought they are profitable foꝝ those, foꝝ whom they are celebꝛated, whē as they neither cōfer any grace to \hat{p} liue sacrificer, neither yet profit \hat{p} dead, oꝝ looke on \hat{p} stand by. This erroꝝ being already oftentimes cōfuted, the Cōsill goeth about to establishe.

In the xiii. Canō they cōfirme al magickall & hixtorioncall rites, whiche were by litle and litle brought into the Church of God, & they vꝛge the with so great a necessitie as though they were \hat{p} woꝝshipping of God, \hat{p} they do not only iudge these to sinne, but also strike the wth their curse, whiche haue either omitted oꝝ changed any of them. The woꝝdes of \hat{p} Canō are these: If any mā say, \hat{p} the receaued & allowed rites of \hat{p} Catholike Church accustomedly used in the

in the solempne administration of the Sacramentes, may
 either be contemned or at the ministers pleasure without
 sinne omitted, or by any other pastor of the Churches be
 changed into any other new rites, let him be accursed.

In this Canon first is condemned the doctrine of Christ
 & of the Apostles concerning Christiā libertie, wherof the
 Apostle hath written: In the libertie, wherin Christ hath
 deliuered you, stande ye, & be not ye wrapped agayne in
 the yoke of seruitude. Christ also saith, They worship me
 in vayne teachyng the doctrines & preceptes of men. The
 practise of the Apostles is condemned, whiche not onely
 by the testimonie of the Euangelistes, but also of the high
 priestes vied, not these rites: they Baptised with all mā-
 ner of water, *Platina* in the life of *Sirius* the first, testifieth
 that Peter celebrated his supper of the Lord with his Lords
 prayer wout any other rites. Not onely all his Pastors of
 our Church are condemned, but also his primatiue Churches,
 which were vtterly ignoraunt of those rites, whiche hu-
 mane wisdom hath inuented, & superstition increased.

Gala.v.

Math.xv.

And thus much of the Sacramentes in general: wherby
 we may coniecture that the fathers of the Councell wil cor-
 rect no error, abuse or Idolatry, soz as much as they wil
 not soz peace and concord sake so much as remit the least
 rites and ceremonies, wherin there is none or smal helpe,
 but haue decreed to retayne them with tooth and nayle.

Neither do we so earnestly dispute of ceremonies and
 outward rites, because we would soz they haue the peace &
 tranquillity of the Church troubled, which may be retayned
 without sinne, but that the Church should be instructed, that
 the opiniō of necessity & worshipping is to be takē away,
 whiche opinion also conuerteth into horrible Idolatrye
 thinges that are of their owne nature meane & indifferēt.
 In their Canons of baptism although they leaue vnto vs
 the forme prescribed vs of Christ, yet they so peruert the admi-
 nistration & vse therof, that the faithfull can hope for litle

C.1.

conso.

cōsolation thence, vnles they be moze rightly instructed.

For to omit their ware taper, sauour of salt, spittle, &c. some, and such like, in cōferring wherof they are moze occupied, than in pouryng on the water, which things also do rather obscure and vitiate the benefyte of Baptisme, than cōmende it: In the. vii. Canon they bynde him that is baptised to obserue the whole laue of Christ in the opinion, wherIn the Scholemen haue deliuered it: namely, forasmuch as (after the Scholemens opinion) in the new law is geuen a perfecter law than in the old, they affirme that he whiche is Baptised is bounde in worke to fulfill this laue. But what other thing is this, than to geue a signe of desperation in Baptisme? For the Sacramentes are signes of promise, & of grace offred in the promise, wherby they are receaued into the fauour of God, which are not able perfectly to perfoyme the cōmaundementes of god. In the meane time yet are they bound to the obedience of the law of god, whose curse is take away by Christ, as it is written: Now you are not vnder the law, but vnder grace.

Gala. v.

So les ridiculous & vngodly are the fathers of the Council of Trent concerning confirmation. For in that they attribute vnto the oyle the power of the holy ghost, which may not be geue vnto those that are Baptised, but by a Bishop, what other thing is this than a humane tradition & a magicall kinde of inchauntment? We read in dede in the Euangelist Marke, that the Apostles annoynted many sicke folkes with oyle, and healed them, but this was a medicine of the body, & not an instrument of geuing or communicating the grace of the holy ghost, whiche it signifieth: we will not speake of the blessing of the oyle, which is altogether magicall, befoze it can serue for this spectable.

Marke. vi.

In the meane tyme how necessary the Catechisme is in so great an ignorance & rudenes of the cōmon people, that they might rightly be instructed in the faith & religion, al the true Godly do see, & do deploze & detest the negligence of

of the Bishops and sacrificyng p[ri]ests: concerning this thing the Councell is moze dumme than a stone.

In summe y^e Councell of Trent neglectyng the Catechisme, thought by the Sacrament of confirmation to re-
sayne theyr galyng spectacle, therby to blynde the eyes of the rude, y^e they also myghte seme to do somewhat in the Church, when as to teache (which thing also experie[n]ce declareth) they are most vnapt.

But it is sufficiēt to haue rehearsed at y^e least the p[ri]ncipall pointes of the former Councell of Trent, wherein I trust I haue shewed that the true & heauenly doctrine of originall sinne, of free will, of the law & of the Gospell, of grace, & iustification of the merite of the passion, death, and resurrection of Christ, of the certaynty of our saluation, of fayth & good woorkes, of the Sacramentes in general, of Baptisme and Confirmation, is not onely corrupted, but also the true vse of them for the most part vtterly abolished and cleane taken away.

All these decrees and Canons with a great many mo, whiche contayne no les impietie, which I will now with silence ouerpasse, the fathers of this Councell of Trent, in the yeare from the birth of Christ. 1562. the xliiii. day of January, do as it were repeting the in these fewe wordes (should be celebrated, all suspension taken away, according to the forme & tenor of the letters of our most holy Lorde Pius the 4. most high Bishop) acknowledge and reuerence them in this their first decree as most holy, and do approue and cōfirme them with their assent and authoritie.

By these things (as I thinke) al Christedome may easily vnderstand that the Cardinals, Bishops, Monkes, & Sacrificers called together at Trēt by the consent of the Bishop of Rome Pius the. iii. not to cleanse y^e doctrine of the Church from erro[rs], which haue not once with their little finger touched any one erro[er] of the Scholasticall or Papistall doctrine, wherewith their booke[s] and decrees ouer

flow: but they are assembled together with this only purpose and entent, to establishe & confirme the popes tyranny in the Church, & also deuillish Idolatry, and thozugh out all Christendome to oppresse & utterly to ouerthrowe sounde doctrine, and the folowers therof.

Wherefoze there is no cause why, that any man should be deceaued with these their most flatering wordes, namely y they assēbled together in this Cōsēll to the increase & aduancemēt of faith & Christian religiō, to asswage the calamities of these times, to quiet the cōtrouersies of Religion, to restraine disceatful tongues, to coꝛrect the abuses of coꝛrupt maners, & to restoze y true ecclesiastical and Christian peace. For the sense of those wordes is, y the calamities of these times can by no other meanes be asswaged, oz the cōtrouersies cōcerning religiō quieted, vnles y old & auncient superstition & idolatry be called agayne into y Church, & that al godly teachers (whō they in this place vnderstā by disceatfull tōges) should euery where be put to silēce, and y such which hitherto being instructed with the word of God, haue gayne sayd their impiety & playnly cōvinced thē of manifest idolatry, of infinity superstitions, abuses, & all kind of most pernicious erroꝛs, yea & also of most great impiety, should cruelly be put to death.

But as touching y coꝛrecting of coꝛrupte maners they are so far of to be carefull, that they seme by all diligence to seke a greater licēce foꝛ y maintenance therof, whē as it is not possible that there should be a greater dissolutiō of life & maners in al ozders, but especially in the Clergy.

And although as I suppose I haue hitherto sufficiently & plentifully declared y the Cōsēll of Trent in this first decree bath most bziesly cōdemned y sound doctrine of the Gospell in a mauer in all his partes & articles, so y I nede not to rehearse any mo thinges, whereby to declare y all godly men ought to abstayne frō the amittie & familiaritie therof, as frō a most deadly opē enemye of y eternall truth & cele-

et celeſtiall doctrine, yet neuertheleſſe becauſe we ſould in other things alſo ſatiffie the deſire of þ godly reader, we will hereby alſo examine ſuch things which they haue decreed of þ booke of heretikes, of the ſacrifice of the Maſſe, of the communion vnder both kindes, and of prebendes.

¶ The firſt decree of the ſecond Seſſion of the ſacred Counſell of Trent, vnder Pope Pius the fourth the xxvi of February, 1562.

The ſacred, decondiminall, & generall Synode of Trēt, lawfully aſſembled together in þ holy ghoſt (the ſelfe ſame legates of þ Apoſtolicall ſeat beynge preſidentes in it) not truſtyng to humane ſtrengthes, but cleauing to the helpe & aide of oure Lord Ieſus Chriſt (who hath promiſed to geue vnto his wiſdome vnto his Church) hath principally a regard vnto this, to reſtoze at the length to his purenes & brightnes, the doctrine of þ Catholike faith being in many places corrupted and obſcured by reaſon of þ opinions of many which diſagree among them ſelues, and to reuoke the manners which haue declined from the old inſtitution vnto a better manner of lyfe, and alſo to conuert the heart of the fathers vnto the children, and the heart of the children vnto the fathers. For as much therfore as it firſt of al conſidereth, that at this tyme the number of ſuſpected and pernicious bookes, wherin vnpure doctrine is containned, and farre and wide ſpred abroad, hath to much increaſed, which thyng in deede was the cauſe that many reſormations were with a god,

ly zeale made in sundry prouinces, and especially in the hygge Citie of Rome, and yet coulde no healthfull medicine profite this so great and pernicious Disease: It hath thought good that the fathers whiche are appointed for this inquisition, should diligently consider what were nedefull to be done concerning Censures, & bookes, and that they should also in due tyme make relation vnto the selfe same holy Synode, & it may with more ease desseuer sundry & straunge Doctrines, as it were tares fro the wheat of Christiā verity, and more comodiously deliberate & decree concerning those things, which shall seme most oppoortune to the plucking out of doubtēs out of the myndes of verre manyment, and to the takyng awayne of the causes of many complayntes. And all these thinges it desireth to be brought to & knowledge of all mē what soeuer they be, as also by this present Decree it geueth knowledge abroad, that if any man shall thinke that by any meanes these things pertayne vnto him, touching & matter of these bookes and Censures or any other thinges which it hath declared to be handled in this generall Cōsill, he should not doubt, but that he shal with much fauor be heard of the holy Synode.

But bycause & selfe same holy Synode wissheth euen from the heart, & earnestly desireth of God, those thinges that are profitable to the peace of & Church, & all we acknowledging our cōmon mother

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ther vpon the earth (whiche can not forget those who it hath brought forth) may with one minde, with one mouth glorifie God & the father of our Lorde Iesus Christ, through the bowels of the mercy of the selfe same God, & our Lord. And all those which haue not cōmunitie with vs, it allureth & exhorteth vnto cōcorde & reconciliation & that they would come vnto this holy Synode: & embrace charitie, which is the bond of perfectiō, & preferre the peace of Christ whiche reioyceth in their hartes, into which they are called in one body. Wherefore harkenynge vnto the voyce not of a mā, but of the holy ghost, let the not harden their hartes, but (not walking in their own sele nor pleasing the selues) let the be stirred vp & conuerted to so godly & healthfull an admonition of their mother. For y^e holy Synode as it allureth the, so also will it embrace the with all duties of Charitie.

Furthermoze the selfe same holy Synode hath decreed that publique faith or saueconduite may be graunted in a generall congregation, and shal haue the same force, and be of the same strength and wayght, as if it had bene geuen and decreed in a publique Session.

The second Decree published in the selfe same. ii. Session.

The selfe same sacred Synode of Trent lawfully gathered together in the holy ghost (the selfe same legates of the Apostolicall seat beyng presidentes therein,) hath appoynted & decreed,

C. llii.

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the next Session to come shalbe had & celebrated the 11. daye after the most holy feast of the Ascension of our Lorde, whiche shall be the .14. daye of the moneth of May.

¶ These thinges agree with the Originals, Angelus
Massarellus Bishop of Thelesia Secretary
vnto the sacred Councell.

In the begynnyng of this decree the Councell maketh a p[re]face that it regardeth this thing onely, & the doctrine of the Catholike faith beyng defiled and obscured with the opinions of sundry mē might be restozed to hys purenes & brightnes. But how well they aunswere vnto this promise, & to the expectation of the Church, I thinke it manifestly appeareth by those things whiche we haue before spokē. Undoubtedly this were a care mete for the Councell, which yet they in nothyng performe, but rather go aboute with humane traditions to obscure & oppresse the doctrine of faith, being now many yeares by the labour of godly and learned men purged and clensed.

Farther we neither can nor ought to deny, but if there are very many booke extant not so much suspected, as blasphemous & pernicious, but y^e Romish. But hath eye to very few of the, especially to such as are of his court & faith, but by hys Censure he noteth those onely as hereticall, which contain a healthfull, simple & playne explication of the truth, as we may see in the catalogue of the heretikes.

But in y^e the Councell comitteth y^e matter (namely the examination of pernicious booke) vnto a certayne fewe fraters, it seemeth therein to haue small regard of eye to y^e estimation of it self, whē as it p[er]tatteth y^e iudgement of y^e doctrine of the Church to the arbitrement of a fewe Sophisters.

But with what conscience dareth the Councell condēne booke wherin they neuer looked, whiche they neuer read, nor neuer examined? But if they stand to the iudgement of a

of a very fewe Ponkes, wby are not the Censures, vnto which the authoritie of the Counsell is added, as it were a viser published vnder their name and daunger. For when such booke are condemned and prohibited by the authority of the Bishop of Rome and of the Councell, simple Christian men thinke, that al these writings haue bene diligently examined of the fathers, when as they are no, thing els but the peruers iudgements of a fewe Ponkes, which either gape for a Cardinals hat, or other wyse flatter the Bishop of Rome, and are most deadly enemyes of our doctrine. If they say time was so short that they themselves could not examine them, a goodly excuse I promise you, which now being these two yeares gathered together haue published abroad fise or fyre decrees.

This that I haue now spoken they obserue not onely in the examining of booke, but also in the examining of all their Canons. For the Ponkes dispute and decree of the matter that is put forth, which Canons are after ward confirmed by the authority of the Bishops, so that first the consent of the Bishop of Rome be idyned vnto them, by whose spirite all thyngs are there done by Messangers conuynng betwene.

When as therfore the writings of godly and learned men are condemned of the Ponkes (whose vngodly and peruers iudgements the Counsell ratifieth, and by his authority confirmeth) we ought no more to bee moued, than if we should reade & heare, that the doctrine of Christ being comprehended in the writings of the Apostles were condemned of the Phariseis.

But in that all men (vnto whom this matter seemeth principally to pertain) are with suche clemency and humanity (if a man looke vpon the bare wordes) not onely inuited to come to Trent vnto the Counsell, but also pro-

mitted safeconduite, how this their good wyll ought to be taken, by these things which we haue spoken, it is not obscure. For soasmuch as al mē ar as yet bound by an oth vnto the bishop of Rome, & do acknowledge the authoritie of the bishop of Rome to be aboue the Councel, vpon whose backe they also depend, if publike faith and security geuen should onely be the cause, that our men woulde not come vnto the Councel, al men may see that there is no sufficient warrantie pzonided for them. For the bishop of Rome hath not geuen safeconduit, but the Councell, & because the spirite wherewith they are gouerned is a lying spirit, and a murderer, who would comit his life & health vnto them, which hitherto haue horribly persecuted our men, omitting no kinde of crueltie, and haue put to death great numbers of them. But we will remit this disputation vnto the Lawyers, vnto whom the natures of publike faith or safeconduite are better known. And it is the desire of godly Pastors, that for the moste parte they are not brought to iudgement to pleade their cause, but that vnder the colour of right they might be put to death: which thing the examples of Christ, of the Prophets, of the Apostles, and of the Martyrs doo testifie. Whys processe of the law (as they call it) must godly Teachers looke for in this world, which will not betray the doctrine of the truth vnto their enemies, of whom they are no more heard, than was Christ of the high Priestes, vnto whom when he answered, he pleaded all our causes. For being demaunded, whether he were Christ, he answered: If I tel you, ye will not beleue. And if also I aske of you, ye will not answer me, neither will ye let me go. No other wise vndoubtably seemeth the Councell of Trent to deale wryth vs. For if our Deuines (as they would haue them) shoulde come vnto Trent, to render a reason of their faith, and woulde ex-

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John, iiii.

Luke, xxii.

pound the veritye of their doctrine, either they should not be heard at al, as it came to passe in the yeare of our Lorde 1551. in the same place, the bishop of Romes adherentes being gathered together vnder Julius the third: or els there should no credite be geuen vnto them, when as they altogether are addicted vnto the bishop of Rome by the bonde of an othe, and al thinges should be done in prejudice of the truth, which also should be betrayed to the enemies therof, which hardening their eares & their hearts brought from home the condemnation therof, which dare not once bysse against the Bishop of Rome.

Wherefore there is now no disputation of the sayth publique, but of godlye and meete conditions of the Councell, which hitherto could by no meanes be obtayned of the bishops of Rome, no not by the Romane Emperours.

In the meane time whilst the fathers of the Counsel of Trent are busied not in seeking out the knowledge of the doctrine of the Gospel, but in condemning it & in confirming their errors: let vs both in praying & teaching saythfully do our duty, and be most assured that God which is in heauen, derideth their Counsels, & laugheth them to scorn, & will before the end of the world euen spite of their teethe spread abroad his doctrine throughout the whole world.

Now let vs also come vnto the confute the other decrees which are set forth concerning the sacrifice of the Masse, and the Eucharist.

Articles concerning the Sacrifice of the Masse to be examined by the Diuines.

Whither the Masse be onely a commemoration of the sacrifice which was made vpon the Crosse, and not a true sacrifice.

f. ii. 2. whi.

- 2 Whither the sacrifice of the Masse be a derogation to the sacrifice that was made by the cross.
- 3 Whither in these wordes: Doo this in remembrance of me, Christ ordained that the Apostles should offer his body and blood in the Masse.
- 4 Whither the sacrifice that is made in y^e Masse profiteth the Receiver onely, and cannot be offered for other, as wel quicke as dead; and also for their synnes, satisfactions, and other necessities.
- 5 Whither private Masses, namely wherein the Priest onely and no other doo communicate, bee unlawfull, and to be abrogated.
- 6 Whither it be repugnant with y^e institution of Christ, y^e in the Masse water is mingled wth wine.
- 7 Whither the Canon of the Masse do containe errors, and be to be abrogated.
- 8 Whither the rites of the Church of Rome, wherein the wordes of consecration are spoken secretly and with a low voyce, be to be condemned.
- 9 Whither the Masse ought to bee celebrated, but in the vulgar tongue onely, whych all men may vnderstand.
- 10 Whither it be an abuse, to attribute certayne Masses vnto certayne Sayntes.
- 11 Whither the Ceremonies, garments and outward signes, which the Church useth in the celebration of Masses, are to be taken away.
- 13 Whither it bee one and the selfe thing, Christ to be offered by mystically for vs, and to be geuen vnto vs to be eaten.

13. no hither the masse be only a sacrifice of praise and thankesgiving, and not also a sacrifice propitiatory both for the quicke and for the dead.

Let them declare whither they be erroneous, or false, or hereticall, and to be condemned by the holy Synode.

And the. xiii. Articles aboue written, concerning the sacrifice of the Masse whyche are now put forth to be examined of the Divines, let them be so divided amongst them, that the halfe part of the Divines (of those namely whych shall speake first, which are in number. 17.) may answer one lye vpon the. 7. first Articles: and the rest of the Divines which shall speake after them, to answer vpon the rest of the Articles following.

The decree for the examining of suspect and pernicious bookes, was as it were extraordinary: But now for as much as the Eucharist, is the third in number of the. 7. romish sacraments, & in the last Counsell of Trent the last Canons as touching confirmation wer published abroad, that al Christendome may see that the first Councel is continued, and not a new begon, now I say they diligentlye observe their purposed order. And first are put forth the Articles which contain the matter of the disputation concerning the sacrifice of the Masse. And these Articles do declare that the doctrine of oure Churches concerning this matter is not unknownen vnto the Councel. So that they are the lesse to be excused from impiety, whilst wittingly & willingly they condemne the manifest truth, yea & even Christ himself & his Apostles. But it were to be wished for

that of these Articles proposed ther shoulde be a disputacion had in an assembly of al the orders of the Empire, and of al the nobilitie of whole Chzistendome, which matter namely of the sacrifice of the Masse, amongst al the holys things of the Papacy is the chiefest. But now for as much as onely vnlearned Monks & Friers, in a corner of the city of Trent, confer their sentences together, & that such as are not repugnant, & also not seriously, but onely to establish this Romish idole, al godly men ought to think it to be a trifling and vaine action. And such is also the arrogancy of the Council, that it thinketh a thing scarce woorthy that it should render a reason of his decrees & Canons to the church of God enerywhere in þ world dispersed abroad.

But as concerning the preposed Articles, let vs heare the doctrine of the Councell, whych the Monkes and Friers ministred vnto the Bishops, that it beyng confirmed by their authoritie, the sayde Articles shoulde be published abroad by Canons.

The doctrine and Canons concerning the sacrifice of the Masse.

The sacred Synode. &c. (That the auncient, absolute and fully perfect faith) & doctrine concerning the great mystery of the Eucharist maye be retained in the holy Catholike Church, and be in his purities preserved (all errors and heresies being put away) being instructed by the inspiration of the holys Ghost, teacheth and declareth of it, in that it is a true and singular sacrifice, these thynges which follow, & commaundeth the same to be preached vnto the faithfull people, and to be inculcated into their hartes.

By

Bicause vnder the first testament (as Paul the Apostle testifieth) by reason of the imbecillitye of the priesthoode of Leuy, ther was no perfection. it behoued (God the father of mercy so ordaining it) that an other shuld rise according to the order of Melchisedech, namely our Lord Iesus Christ which myght accomplish and bring to perfection euen as many as wer to be sanctified. The same therefore one God and Lorde, although he once vpon the altare of the crosse would by hys death offer hym selfe vnto God the father, ther to worke our eternal redemption: yet bicause by death hys priesthoode should not be extinguished, to the end that hee myght shewe that he was appoynted a Priest for euer, according to the order of Melchisedech, and to the end he might (as the nature of men requireth) leaue vnto his sayde Spouse the Church a sacrifice, wherin shoulde be represented that bloudy sacrifice, which shoulde once be done vpon the crosse, & that the memozy therof should remaine vnto the end of the world, & that the sauing power therof should be applied for y^e remission of those sinnes, which we dayly comit, in his last supper, the same night that he was betrayed, offered his body & blood vnto God the father vnder the formes of bread & wyne: & vnder the symboles of those self same things, he deliuered them vnto his Apostles, whō he then ordained priestes of the newe Testament, and commaunded them
and

and their successors in the priesthood to offer the
 by these words: Do ye this in remembrance of me,
 as the catholike Church hath alwaies vnderstand
 it and taught. For the old Easter being finished,
 which the multitude of the children of Israel of-
 fered for a memorial of their departure out of E-
 gypt, he instituted a new Easter, namely that he
 himselfe should be offered by of the Church by the
 Priests, for a memorial of his passage out of this
 world vnto the Father: when as he hath by the
 shedding of his blood redeemed vs and deliuered
 vs from the power of darkenes, and transferred
 vs into his kingdome. And this is that cleane ob-
 lation which cannot be defiled by any vnworthi-
 nes or malice of the offerers, which also the Lord
 by Malachy foretold should in euery place, being
 cleane, be offered in his name, which shoulde bee
 great among the heathen, of whiche also Paule
 ment writing vnto the Corinthians, where he sayth
 that which is defiled by participation of the table
 of devils, cannot be made partakers of the table
 of the Lord, vnderstanding in both places by the
 table the altare. This also is lastly that oblation
 which was figured by the similitude of so manye
 sacrifices in the time of nature and of the law, as
 which comprehendeth al things by them signified
 as it wer the consumation & perfection of the all.

Because in this diuine sacrifice which is done
 in the Masse, that self same Christ is contayned,
 and

and vnbloudly offered by, which once bloudly offered him selfe vpon the altare of the crosse, the holy Synode teacheth that this sacrifice is in very deepe propitiatory, and by it is brought to passe, that if with true hart and fulnes of sayth, with feare and reuerence we come come contrite & repentant vnto God, we may obtain mercy & finde grace in helpe of oportunitie. For the Lord being pacified with the oblation hereof, forgiveth great crimes and synnes, and geueth grace and glozy: For it is one and the selfe same sacrifice, the selfe same in number is offered by the ministry of the Priestes, whereby then offered hym selfe vpon the crosse, differing onely by the maner of offering, the fruit of whereby oblation, (of the bloudy oblation I say) is by this vnbloudy oblation most abundantly receaued, so farre is it of that it shoulde by any meanes by this be derogated. wherfore (according to the tradition of the Apostles) it is rightly offered for the saythfull, not onely suche as be quicke, but also for the dead in Christ, not yet purged to the ful, for their synnes, for their satisfactions and other necessities.

And although the Church hath sometimes vsed to celebrate certayn Masses in the honour & memory of saints, yet it teacheth not that sacrifice is offered vnto them, but vnto god onely, which hath crowned the, wherfore the priest vseth not to say: I offer sacrifice vnto thee O Peter or Paule, but

G. i. geuing

geuyng thanks vnto God for theyr victories,
and imploing their aydes, he exhorte al men to
imitate them.

Farther, soasmuch as it is conuenient that ho-
ly things should be administred holily, & this sacri-
fice is of al things most holy, the catholik Church
to the end it should worthily and reuerently be of-
fered and receaued, instituteth a sacred Canon, so
pure from al maner of error, that there is nothing
contained therein, whyche doth not geue a great
swete sauour of a certain holynes and pietye, and
erecteth the mynde of the offerers vnto God.

And soasmuch as the nature of mē is such, that
it cannot easily without outward helpes be lifted
bp vnto the meditation of things deuine, for that
cause the godly mother the church hath instituted
certayn rites, namely that certain thinges in the
Mass should be pronounced with a soft voyce, &
other certain wth a louder voyce, it hath also adioyn-
ed ceremonies, as mystical benedictions, lights,
incenses, vestmētts, & many such other like thinges
taken out of the Apostolical discipline and tradi-
tion, wherby both the maiesty of so great a sacri-
fice should be cōmended, & the mindes of the faith-
full should by these visibler signes of religion & pi-
ety, be stirred bp vnto the cōtemplation of things
most high, which lye hiddden in this sacrifice.

The sacred Synode would in dede wishe, that
in al Masses, some of the faithful should commu-
nicate,

nicate, that the fruit of þ most holy sacrifice might come vnto many: and yet though it come not alwayes so to passe, doth it not therfore condemne those Masses, wherein the Priest alone sacramentally communicateth, as priuate & vnlawful, but rather alloweth and commendeth them, for that those Masses also ought in veri dede to be couëted common, partly bycause in them the people spiritually comunicateth, & partely bycause they are celebrated by the publicke minister of the church, not for hym selfe onely, but also for all the faythfull, whych pertayne vnto the body of Christe.

Farther, the holy Synode admonisheth, that commaundement is geuen from the Church vnto the Priests, to mingle water with the wine that is offred in the chalice, both because it is thought that the Lorde Christe did so, and also bycause out of his syde came forth water together with bloude, which Sacrament is by this mixture kepte in memozye, that for as much as peoples are in the Apocaliple of blessed John called waters, the vnion of the faythfull people wpyth the head Christ should be represented.

And although the Masse contayne great eruditio of the faythfull people, yet þ fathers thought it not expedient, that it should euery where be celebrated in the vulgare tongue. wherfore the old rite of euery Church and the rite approued by the holy church of Rome beyng euery wher retai-

ned, least the Shepe of Christ should hunger, least the infants should desire bread, & there should be none to breake it vnto them: the holy Synode commaundeth Pastors, and al them that haue cures of soules, that oftentymes betwene the celebrati- on of Masses they either by them selues, or by o- thers expound somewhat of those thinges whych are read in the Masse, and among other thynges declare some mystery of the most holy Sacrifice, and especially on the Sondays and holy dayes.

But bycause agaynste thys auncient sayth and doctrine founded in the sacred Gospell by the tra- ditions of holy fathers, there are at this time ma- ny bokes wyrtten, many thynges are also taught and disputed, the holy Synode after many and waighty entretys deliberatly had cōcerning those thinges, hath with one whole consent of all the fathers, or dayned by these Canons followyng to condemne and thrust forth out of the Churche those thynges whiche are repugnant vnto thys most pure saith and sacred doctrine.

Canons.

If any mā shall say, that in the Masse is not of- fered vnto GOD a true and proper Sacrifice, or that to be offered is no other thyng, than Christe to be geuen vs to be eaten, or that it profiteth the receauer onely, let hym be accursed.

If any mā shall say, ² that the sacrifice of ² the masse is
one.

only a sacrifice of prayse & thankes geuing & not a sacrifice propitiatory, & that it ought not to be offered for the quicke and the dead, for sinnes and paines, and other necessities, let him be accursed.

³ If any man shall say that by these wordes, Do this in remembrance of me, Christe instituted not the Apostles Priestes, or that he ordayned not, that they and other Priestes should offer his body and bloud, let him be accursed.

⁴ If any man shall saye, that the most holy Sacrifice of Christ done vpon the Crosse is blasphemed by the Sacrifice of the Masse, or that it is by it derogated, let him be accursed.

⁵ If any man shall saye, that it is fraude and deceate, to celebrate Masses in the honoure of saintes, & for the obteynement of theyr intercession, as the Church intendeth, let him be accursed.

⁶ If any man shall saye, that the Canon of the Masse conteyneth errors, and is therefore to be abrogated, let hym be accursed.

⁷ If any man shall saye, that ceremonies, vestmentes, and outward signes, whiche the Catholike Church vseth in the celebration of Masses, are prouokemētes vnto impiety, let him be accursed.

⁸ If any man shall say that Masses, in whiche
G.iii. the

the Priest alone communicateth are vnlawfull,
& therfore to be abrogated, let him be accursed.

If any man shall say, & the rite of the Church
of Rome, wherin the wordes of consecration are
spoken with a softe voyce, is to be condemned, or
the Masse ought to be celebrated only in the bul-
gare tongue, or that water is not to be myngled
with wyne in the Chalice, bycause it is agaynste
the institution of Christ, let him be accursed.

At the first, the Counsell endeuoreth to set forth it selfe
with a shepes clothynge: for it promyseth the olde, absolute
and fully perfecte sayth and doctrine of the Euchariste.
These thynges if a manne that is in dede godly shoulde
heare, what hope woulde not he conceaue that it shoulde
come to passe, that the true vse of the Supper of the Lorde
shoulde be restozed accor dyng to the institution of Christ,
and doctrine of the Apostles, and practyse of the p̄matine
Church? For the doctrine of Christ and of the Apostles
is most auncient, and it is onely absolute and fully perfect.
Neither also is the practyse of the p̄matine Church vn-
known, whiche religiously obserued both the doctrine
and also the rites deliuered them by the Apostles. Let
vs heare as touchyng thys thyng the testimonye of Plati-
na beyng one of the Bysshop of Romes sauozers in the life
of Sixtus the firste, Bysshop of Rome, holwe bare and sim-
ple the celebrazion of the Supper of the Lorde was, when
as rites and ceremonies were as yet bitterly vnknewen,
whiche the latter age added vnto it without the worde
of the Lorde. This simplicitie (I saye) and purenes godly
men woulde thinke the Counsell promised by these theyr
wordes,

wordes, if they had not strayght waie added thinges that are directly repugnant with the institution of Chyſte and of the Apoſtles.

For it teacheth that the Eucharist is a true and a ſingular ſacrifice, & it decreeth that it ought to be preached unto all the faithfull and to be inculcated into their hartes.

Neither do we contend about this worde ſacrifice, the Eucharist alſo maye after hye manner be called a Sacrifice, bycauſe it comprehendeth the memoꝛye of the Sacrifice of Chyſte, and a thankesgeuyng of the faithfull. And that this was not the meaning of the holy fathers, they manifeſtly ſhewe, when they affirme: that it is a true and ſingular ſacrifice propitiatory, and not onely a memoꝛiall of an other ſacrifice, whiche thyng they wyll a litle afterwarde moꝛe expreſſedly decree, and in their Canons confirme with a curſe.

But let vs byleſſy examine the reaſons & argumentes, by whiche they go aboute to confirme the Sacrifice of the Paſſe. The firſte argument is: In the olde Teſtament by reaſon of the imbecillitie of the Sacrifice of Leui, there was no perfection, wherefoꝛe in the new Teſtament, it be hould that one ſhould riſe, namely our Loyd Jeſus Chyſt which might accompliſhe and bying to perfection enen as many as were to be ſanctified. To this we aunſwere, that we graunt the whole argument, and with the Apoſtle we affirme that the ſelfe ſame thyng is accompliſhed in the Paſſion and death of Chyſte. The pꝛecepte (ſayth he) that went befoꝛe was abrogated, bycauſe of imbecillitie, & among the were many made Pꝛieſts, bycauſe they were not ſuffered to endure by reaſon of death. But this mā, bicauſe he endureth foꝛ ever, hath an enerlaſtyng Pꝛieſthoode, wherefoꝛe he is able alſo fully to ſaue thoſe whiche come vnto god by him, ever liuing, to this end to make interceſſion

Con

sion for vs. And least any man shoulde vnderstande this
 of any other sacrifice than of that which was done vpon
 the Crosse, straghtwaie he addeth: Whys he did once,
 when he offered by him selfe. And in the ix. chap: Not that
 he should offer hym selfe often, as the hygh Priest entred
 into the holy place euery yeare with strange bloude, for
 then muste he haue often suffered since the creation of the
 worlde. But now in the ende of the worlde hath he ap-
 peared Once to put away synne, by the sacrifice of hym
 selfe. And as it is appoynted vnto men that they shall dye
 once, and after that cometh the iudgement: So Christ
 was Once offered to take away the synnes of many. These
 testimonies of the Apostle do most manifestly teache that
 the imbecillity of the sacrifices of Leui is taken away by
 the sole and onely sacrifice of the Crosse. And so farre is it
 of, that the sacrifice of the Masse can be confirmed by this
 argument, that it can scarcely by any moze stronge argu-
 ment be ouerthrowen. For if it should dayly be offered by
 Priestes, which are as much mortal as were the Priestes
 of Leui, and also haue their successors: how should it differ
 from the Leuiticall sacrifice in consideration of imbecil-
 lity: For the Leuiticall sacrifice because of imbecillity,
 was done euery yeare: but the sacrifice of Christ because
 of his perfection, was done but once.

The seconde argument is: The priesthoode of Christe
 was not to be extinguished by his death. Therefore the
 Eucharist is a sacrifice. The Answer. I denie the con-
 sequences. For the priesthoode of Christ is not extinguished,
 although the Eucharist be not conuerted into a sacrifice.
 For how Christ doth the office of an eternall priest in hea-
 uen, the scripture euery where teacheth. For for as muche
 as there are thre offices belonging to a Priest, namely to
 teache, to offre & to pray: all these things he hath not only
 ful-

fulfilled in his flesh, but also the power therof hath indured even from the creation of the world, & shal indure vnto the end therof. For concerning the will of his father he taught from the 30. yeare of his age even vnto the 34 yere. Farther in the daies of his flesh when with a strong crye and teares he offered both prayers and also supplications vnto him which coulde deliuer him from death, he was heard for reuerence sake. Lastly he offered himselfe vpon the altar of the crosse an oblation vnto god the father for the sinnes of the whole worlde, for a swete smelling sauour vnto the Lord. Being therefore Christ Iesus in this day, yesterday, and for euer (as the Apostle sayeth) which was vnto mankind euen from the beginning the woode of the father, the messenger of his will, by whose hand also the law was geuen, by whom it was to be fulfilled. So also the power of the sacrifice, which he wrought vpon the crosse, hath indured in all tymes, wherby all the Patriarches through faith obtained eternal life, which thing the Apostle signified by this aduerbe (yesterday). The self same power of this sacrifice indureth not onely now presently, but also with al our posterities, and that for euer. Like wise the power of his prayer and intercession indureth for euer, who sitting at the right hand of the Father, maketh intercession continually for vs.

Heb. v.

Esay. liii.
ii. Cor. v

Gala. iii.

Heb. i.

Ro. viii

When as therefore the true vse of the supper, which is an eating, and not an oblation of the body and bloude of Christ in the supper, extinguisheth not this his perfect, absolute, perpetuall and eternall sacrifice, for that cause al the goodly maner iudge that this reason of the fathers is forake, to establish the sacrifice of the masse.

The third argument: Christ is a priest according to the order of Melchisedech. Melchisedech offered bread & wine. alway makinge by some conuoluted way. There-

Therefore the Eucharist is a sacrifice for the quicke & the dead. Thou wilt meruaile Christian Reader at the forming of this Syllogismus, which in no point haget together, but vndoubtedly such are the reasons of all maintayners of the papacy, other wise this argument wil be no defence vnto the. For if it were brought into a forme, thys should be the argument. Melchisedech the priest offered bread and wine. Christ is a priest according to the order of Melchisedech. Therefore in the Supper he offered bread and wine. By this conclusion not onely their transubstantiation shal fall, but also the sacrifice of the body & blood of Christ shal utterly be nothing. For Melchisedech offered not the body of Christ, but bread, but the papistes say Christ offered hys owne body and not bread. Farther to the Maior of syll part we answer. That Melchisedech neuer offered vnto God the Father bread and wine, which thing they can neuer proue by the text, but offered them vnto Abraham and hys companions, whom as they returned weary from the victorie, he refreshed, which thing this Hebrew word Hostia declareth, which signifyeth not to offer, but to profer. And if Melchisedech were to be compared with Christ in consideration of bread and wine, the autho: of the Epistle vnto the Hebrewes, whatsoener he was, being vndoubtedly a diligent searcher of the holy Scriptures, woulde by no meanes haue left it vnspoken of, wherof yet he maketh no mencion at all. But in that the holy fathers vsed not onely thys fygure, but also the name of a sacrifice, it is not to be doubted, that they vnderstoode not onely the memory of this sacrifice, but also thought by thys meanes to helpe theyr sinceritie, which were accustomed to the sacrifices eyther of the Jewes or of the Gentiles. Where withal also they laboured to repel the importunitie of those, which cried y Christian people contra,

contrary to the manners and custome of all nations and peoples wandred without any outward and publique sacrifice. Wherefore they opposed against all men as well selves as Gentiles the Eucharist, wherein not onely all the Godly and faythfull communicated in the bodye and blood of Christ, but also a publique and solemne memoriall of the sacrifice that was done upon the crosse was celebrated with thankesgiving, y^e is (as the epistle to y^e Hebrewes sayth) by hym the sacrifice of prayse was offered vnto God, y^e is, the fruite of the lips that confesse his name.

In this place also is diligently to bee noted the inconsistency and thort memo^ye of the Counsell of Trent, for that here it affirmeth that by the sacrifice of the Masse is represented a sacrifice propitiato^ye, but afterwarde it striketh with a curse those which denye that the sacrifice of the masse it selfe is the very sacrifice propitiato^ye for the sinnes of the quicke and the dead, whereof we will speake in his place.

But whereas they say that in the sacrifice of the Masse is represented the bloudye sacrifice that was done once vpon the crosse, what other thyng doe they make of the masse than a Paschal or Easter play? From which in this thing onely the masse differeth, because in a Paschal play the hysto^ye of the passion of Christ is represented by many persons, but in the Papistlicall Masse, all thynges are done by one onely sacrificyng priest. If a man shoulde demand of the, by whom this sportful & histrionical representation was instituted, which consisteth in outward gestures, they can bring forth neither y^e Apostles, nor Christ, as it is a litle before shewed out of Platina. For these histrionical gestures of these sacrificyng priests were vtterly vnknewen vnto y^e Apostles & vnto y^e primitive church.

But wheras the holy fathers of the counsell saye, that

D. II.

Christ

Christ in his last supper offered vnto God the Father his body and blood vnder the formes of bread and wine, that is by the same simplicitie of al the godly relected as of the Counsell it is affirmed, for thereof they can neither bring out a testimonie of the holy scripture, nor yet a testimonie of any allowed writer, as our men haue in other places abundantly declared.

Of the self same authoritie is that which they affirme of the Apostles, namely y^e Christ by these wordes: Do this in remembrance of me, ordained the Apostles priests of the new Testament. For they sayne that a peculiar kind of men was ordained and instituted to relectuate this sacrifice, namely priests, which should daily for the sinnes of the quicke and the dead offer the sacrifice of the Masse in a players garment, accustomed to bee bled in the Romishe Church.

But there is none so rude in the holy scriptures, which seeth not that the counsel is to far out of the way in this thing. For soasmuch as sacraments are added as seales vnto doctrine, the administration of the is geue in charge vnto them, vnto whom the ministry of teaching is committed. Wherefore euen as Christ by this word, Baptize ye, ordained not a certayne kinde of life of Baptizers, so also by these wordes (do this) he ordained not any certayne order of sacrificers, which throught out the whole papacie are as apt to teach, as is an Ass to play on the harpe. And such is the impedency of an infinite number of sacrificing priests, that they are not ashamed to say, y^e it pertaineth not to their duety and office to teach in the church, which are ordered only for three things in y^e masse (as a certaine one of this kinde of great learned men spake) and that by these formal wordes: Receaue power to offer sacrifice vnto

In the pontificall booke
Folio. 20.

to God and to celebrate mass both for the quicke and dead, in the name of the Lord.

The fourth argument: In the old Testament the Paschall Lambe was not only eat, but also offered up. Therefore in the supper of the Lord also, which was signified by the Paschall Lambe, the body of the Lord is not onely to be eaten, but also to be offered up. I deny the consequence. For the Apostle Paule comparing the Easter of the olde Testament with the Easter of the new Testament, writeth: For our Easter also was offered up even Christ, he sayth not is offered up, and that he offered up in the Eucharist, but was offered up, understanding the sacrifice that was done upon the crosse. For even as the immolation of the Paschall lambe, was a bloody immolation, so also Christ by the crosse offered vnto the father a bloody sacrifice for the sinnes of the whole world. Therefore the immolation of the Paschall lambe, doth no way confirme the sacrilegious sacrifice of the masse, which paschall lambe, was a figure & type of the sacrifice that should be made upon the crosse.

Exod. xii

i. Cor. v

Mal. iii

The v. argument in Malachy we rede written: Fro the sunne rising to the sunne set, great is my name among the Gentiles, and in al places a cleane oblation is sacrificed, & offered vnto my name, because my name is great among the Gentiles, sayth the Lord of hostes. If we say that the Prophet speaketh this of the prayers of the Godly, and of the sacrifice of prayse, of which the Epistle to the Hebrews thus speaketh: by him therefore let vs alwaies offer vnto God the sacrifice of prayse, that is the fruite of the lips, which confesse thy name, they will straggle waye aunswere vnto vs, that this is an inuention and fabled tale of the Lutherians, let them therefore heare what Jerome sayth vpon this place, whose authority is with this

the Council

Jerome by
on the third
chap. of
Malachye.

Counsell counted most sacred, who understandeth & sent-
tence of the prophet, to be spoken of the prayers of & peo-
ple of the new testament, & by no meanes understandeth
he it, of the oblation of the body & blood of Christ. Where-
fore let them cease by this place to confirme the sacrifice
of the mass, which in no place maketh on their side.

The first argument. The Apostle writing vnto & Cor-
inthians saith: ye cannot be partakers of & table of & Lord,
& of the table of devils. On & tables of devils were made
oblations. Wherefore also on the table of & Lord, is an ob-
lation of the body & blood of Christ. There is no reason at
all of this consequence. For the Apostle doth of this thing
only admonish the Corinthians, & they which commu-
nicate in the supper of the Lord, wherein is celebrated the
memory of & sacrifice of the crosse, ought not to commu-
nicate with the sacred things of & Gentiles, in whose name
soever they come: For they were offered vnto devils & not
to God, although the Gentiles thought they offered sacri-
fices vnto the true & lively God. But by this place the ad-
versaries that neuer prove, that & Eucharist is a sacrifice
propitiatorie, which the Apostle calleth the supper of the
Lord, & in no place a sacrifice. And al men see howe breake
this consequence of the counsell is: Paule in eyther place
understandeth an altar. Wherefore in eyther place is sacri-
fice made. But what if in eyther place he understoode not
an altar: He calleth it & table of the Lord & not an altar.
These argumentes in an evil cause are farre sought and
setcht, and they labour in vaine by wordes and confutations
to establish that, which may be confuted by the instituti-
on of Christ, and manifest testimonies of Paule.

The last argument is taken of the custome of the pa-
triarches & Jewes, vntill peradventure they understand
the Gentiles also vnder the name of (nature) as in & last
so, mer

former Counsell in the year. 1546. A Monke of Trent openly preached: that the Gentiles are by þe lawe of nature saved withoute Christ. The argument is. As a figure or shadowe answereth a body. The sacrifices of the Gentiles and Jewes signified the sacrifice of the Eucharist. Therefore the Eucharist is a sacrifice. Of the sacrifices of the Gentiles we will now saye nothing, whose Gods are devils, and their sacrifices are sacrifices of devils, and not of God. But onely we will speake of the sacrifices of the Jewes, whiche no Christian man denieth but that they were types and figures of Christ. And they were types of the sacrifice that was made by þe crosse, as we have before shewed out of Dauid: because the sacrifice of the crosse was the consummation and perfectio of all the Leviticall sacrifices. Therefore the Minor. 2. second proposition is simply to be denied, for as much as the Jewes sacrifices shadowed not the Eucharist, but the sacrifice which was made upon the crosse.

1546

These things I thought by the way at the least to touche, and not throughtly to entreate of, that even the unlearned also might see, that the sacrifice of the Popishall Masse leaneth to no fyne reasons or argumentes, whiche satisfye the Counsell of Trent (but I feared me to late) convinceth by their authoritie: now let us make haste to examine those doctrines which followe. For I would be not holde the Reader in those thynges which of them selves are manifest, and are of other learnedly and aboun- dantly confuted.

In the third doctrine is by these most manifest wordes taught: the sacrifice of þe masse is in very dede propiti- 22
tory & that through it is obtayned grace, by oblatio wher- 22
of þe Lord is pacified, & so getteth greater reines & finnes: 22
Of it one onely reason is brought for the Counsell.

1546

Christ

Christ is a sacrifice propitiatory; in the Eucharist is Christ
Therefore the Eucharist or masse is a sacrifice propitiatory.

i. Cor. v.

Children that have bene brought up in scholes, do see
that in this argumente are foure termes, for Christe
signifieth one thing in the Maior or first proposition, and
an other thing in the Minor or seconde proposition. For
Christ is called a sacrifice in the action, or rather passion,
wherin he was offered upon the crosse unto God the Fa-
ther for the finnes of y world. But in the supper he is cal-
led the meate of the fateful. Christ therefore is but one in
consideration of the person, but diuerse respectes cleane vnto
him. And therefore he would in the supper be eaten and
not offered, as the Apostle exprestly expoundeth: As of-
ten as ye shall eat of this bread and drinke of this cup, ye
shall shew y Lords death, til he come. He saith not so of-
ten as ye shall offer this bread, but shall eat this bread.
Wherefore even as it followeth not; Christ healed Peters
wives mother. Christ is in y Eucharist. Therefore Christ
in the Eucharist healeth Peters wives mother: So also
followeth not this argument brought of the sacrifice of
the masse. Thou wilt now laugh Reader (as I suppose)
at this ridiculous conclusion, but marke well, and thou
shalt see that the Counsel of Trent doth after this manner
conclude and no otherwise. Who therefore would not de-
ride their decrees? It is necessarye that they come armed
with other arguments, if they wil with extreme bruta-
litye their masse being now sicke, and in a manner in al
provinces and kingdomes geuing vp the ghost.
Howbeit they are not ashamed in the meane time to as-
 firme y the sacrifice of the masse doth not derogate the
sacri-

sacrifice of the cross. It by vertue of the sacrifice of the cross
 al sinne is forgiven (as the doctrine of the prophets & of the
 Apostles every where teaches) so it followeth, that by the sa-
 crifice of the Masse no sin is forgiven but it certain sin is
 forgiven by the sacrifice of the Masse, as this decree mani-
 festly saith: then not al sinne is forgiven by the sacrifice of the
 cross: but al upright men here judge what a great detoga-
 tion it should be to the sacrifice of the cross, if they affirm y
 to the Masse is a sacrifice proper to the King of hea-
 ven: unless the whole world had been brought to this opi-
 nion, that by the worke of the sacrifice of the Masse sinne is
 expiated, the riches & yearely revenues of the sacrificing
 popes & popes, had not so encreased, who have almost
 scraped unto them selves al the treasures of the world:
 Yet all the goodly Readers also marke in this place, that
 the Masse which was allowed by the Lateran, is condemned
 of the Council, & utterly taken away: under colour of
 of many were deceived, especially for that at the Imperial
 assemblies it had the bishop of Sydon as a trumpet & open
 publisher thereof, who perswaded men, that in the celebra-
 tion of the Masse is not contained unto the church a sacri-
 fice proper to the Pope, but a sacrifice of common action: of
 thanks giving: so, that was but one onely sacrifice pro-
 portion, which was done upon the cross, but in the Masse is
 a sacrifice of thanks giving: of commemoration, wherein
 the passion of Christ should be represented.

But whereas the Council saith, that the fruits of the sa-
 crifice of the cross is by the sacrifice of the Masse applied to
 the beholders of the Masse, & is received of them, thereof they
 bring no reason at al, whereas there was yet more neede of
 al: For the holy scripture in no place maketh any mention
 of this application. Discipulus in deed in a sermon of the 12
 of the Masse, maketh mention of this also, but with

Michael Mel-
 gus Bishop of
 Sydon at the
 counsell of An-
 gust, celebrated
 in the yere
 1548.

Discipulus
 in his part of
 Sermons.

Sacrifice for
the dead.

out testimony of the scripture. The scripture teacheth that the benefites of the sacrifice of Christ are applied unto the beleuers, by receauing of the sacraments; but no where doe they teach that they are applied by offering: or saying of Masse. Wherefore it is a horrible prophanation of the supper of the Lord which the Counsel in this place sheweth; & that also the sacrifice of the Masse is to be offered turn for the dead, & (as the Counsel termeth) for such as are not yet fully purged. For the Lord instituted the Eucharist for the liuing, and not for the dead. Neither would he haue only lookers on & hearers, but eaters, raters and drinkers according to his institution, which should be to his death.

But of that error, that men are purged in the fire of purgatory, we haue before spoken enough, namely, that it is nothing els, but a bayne sayned yea brought into the church through ignorance of the power of the passion and death of Christ. For soules are not purged from sinnes by any fire either terrestiall or infernal, but by the death and blood of Iesus Christ, as Iohn sayth: The bloude of Iesus Christ his sonne, cleanseth vs from all synne.

In Iohn. 1. 7.
He that is born of
water and of the
spirit, abideth in
him, and his synnes
are forgiven him.

Even as therefore there is no purgatory fyre, so also is it nothing els but a prophanation of the supper of the Lord, to offer sacrifice for the dead, whom also it should nothing profit, although it dyd muche profit them that be on lyue. For the ministry of the word & sacraments was instituted for the lyuing, and not for the dead. But it profiteth the dead so far forth as it was applied vnto them whē they were on lyue, after death there is no more application by the ministry of them that be on lyue.

In the first doctrine or decree are confirmed two pernicious errors. One is: that Masses are to be celebrated in the honour of saintes. The other is: that the aydes and helpes of saintes are to be imploied: both which are repugnant vnto

to the very selfe word of God. For Christ instituted not the Eucharist to the memory of saints, but for the commemoration of his death do this (saith he) in remembrance of me, & not of my Mother or of my Disciples. Paule calleth it the showing forth of the death of Christ, and not of saints. i. Cor. xi.

For although it be not of it selfe ungodly, even in the use of the Eucharist to make mention of the saints, which have valiantly lost their lives for the glory of Christ, & constant in the blood in confessing of him, as we read was done in the primitive church, yet is it a horrible prohibition of the supper, to teach by this waye to bring the aydes & helps of saints are deserved and applied unto them: as in the Eucharist Christ denieth to the faithful, and the faithful to Christ, and not to the dead saints. But of it selfe it is wicked & idolatrous to say that saints pay satisfaction of sinnes not due by their own merits, but by the merit of God; but it is a plain command in the scripture that we should call upon God in all our necessities. Cal upon me in the day of tribulation, & I will deliver thee, & thou shalt glorify me. Psal. 50. Math. 22. Come unto me, & ye that labour & are laden, & I will refresh you. But of the dead saints the scripture testifieth that they are ignorant of things humane, as it is written Abraham knoweth us not, & Israel hath not known us. When Lord are our father, our redeemer. &c. For the meaning of the prophet is we in vaine convert our selves by the to Abraham, or to Israel which are dead, & are ignorant what is done on earth, unto whom our cogitations and temptations are not open: But thou God onely art the searcher of our hearts, & embracest us with a fatherly affection, which also onely & solely canst deliver us from all evil. Wherefore for as much as we know of it, we should not employ the aydes and helps of saints, in this manner. ritual

ritual things, as in things outward & corporal, the simplicity is by this decree doubled inber unto the Eucharist also is compelled to serve, which was not to this end, institution of Christ, but rather neglecting the defence and innu-
 cation of saints, we are taught to seeke and repose, al our
 defence against al manner of evils in Christ onely.

In the first decree, the Counsel affirmeth: That the Ca-
 non of the Masse is so pure from all error, that there is no
 thing contained therein, which geneth not a great sweetsa-
 tisfaction of holynes and piety. And afterwards in
 the 61. Canon it striketh with a curse all those which say
 that the Canon containeth any errors.

What is impudency, if this be none? In so great a light
 of the truth of the Gospell to depre, that the Canon of the
 Masse containeth any errors? But I will not make any long
 consultation of them, but briefly make mention of the prin-
 cipal errors, in which the first sight the godly Reader shall
 perceive are repugnant unto the holy scripture.

The first error, & straightway in the beginning of the Ca-
 non the priest speaketh thus: For whoso offereth unto the
 Lord, which offereth unto the sacrifice of praise both for
 himselfe and for all his, for the redemption of their soules.
 Thou seest here Christian Reader not onely a small error,
 but also horrible impiety: a sacrificing Priest to offer the sa-
 crifice of the Masse, for the redemption of soules, when al
 the saules of the godly are by the sacrifice of Christ done
 upon the crosse redeemed from the anger of God, from sin,
 and from hel, as it is written vnto the Hebrewes: Christ the
 high Priest of good thynges to come, by his owne proper
 blood hath entred once into the holy place, hauing obta-
 yned eternal redemption.

The second error, After mention made of the Apostles
 and of certain saints, the priest addeth: By whose merites
 and

Heb. ix.

and praers we beseeche thee graunt, that in all things we
 may be defended by the ayde of thy protection. What me-
 rites I pray you haue the saids, by which we get the pro-
 tection of God? The saints could not deserue any thing for
 themselves; how then can they surdore by their merites?
 If ye shal do al things (saith Christ) say ye, we are vnpro-
 fitable seruants. Paul also: God forbid that I shoulde glory
 but in the crosse of our Lord Jesus Christ. Also I thinke al
 things, but to knowe the excellent knowledge sake of Jesus
 Christ my Lord; for to knowe him is counted al things. I will
 & do Iudge them to be dooing; that I might be like Christ.
 What, shal I losse of salua be merited vnto vs of thy protec-
 tion of God, which is protected by thy merit onely of Christ?
 In like manner also must we Iudge of the praers & inter-
 cessions of saints; when as by the scripture we are sent vnto
 to Christ our onely intercessor, who is in heauen (saith Paul)
 & maketh intercession for vs: Christ also: What shall I say
 shal aske thy Father (saith he) in my name; he saith not in the
 name of my saints, he will geue it you. And John: I am sure
 shal say, we haue an advocate with the Father Jesus Christ
 the iust; he saith not we haue many advocates, but one, yea
 al the saints haue onely one advocate Christ Jesus our Lord.
 The third & most horrible error is, that the popes after
 the consecration speaketh thus of the body & blood of Christ:
 We offer (saith he) vnto thy excellent maiesty of thy gifts
 and rewarde a sacri- fice pure, a sacri- fice holy, a sacri-
 fice immaculate, the holy brea- d of eternal life, and the
 chalice of perpetual saluation. Upon which we beseeche
 thee vouchsafe to looke with a merciful and cherifull con-
 tinuance, & accept them; as thou vouchsafest to accept the
 gifts of thy iust chyld Abel: and the sacrifice of our Patri-
 arche Abraham, and the holpe sacrifice & immaculate obla-
 tion which thy high priest Melchisedech offered vnto thee.

Luke. xvii.
 Gal. v.
 Phillip. iiii.

Rom. viii.
 John. xvi.

i. John. ii.

Can Christ bee more blasphemed than hee is here? Can
 ther be any thing spoken more chtemptuously of the sacrifi-
 ce of the body and blood of Christ? The sacrificing priest
 praiseth, that god the father would with a mercifull & chere-
 ful countenance looke vpon his sonne. Is the father angry
 with Christ reigning in heauen, vnto whome he must be retri-
 bued by a sacrificing priest? Let the Papists say what they
 will, and turne themselves into all formes, yet they can not
 withdraw themselves out of this. For when the consecration
 is done, he speaketh not of the bread & wyne, but of
 God (especially if they remain in their substance) is neuer
 angry. Neither also speaketh he of the persons, for God be
 offred, but of the sacrifice it self which is offered, euen of
 the body & blood of Christ, that is of Christ himself. What
 greater blasphemy can ther be than this? Further, how
 much they asseme Christ, let the godly Reader diligently
 mark. The sacrificing priest praiseth, that Christ mai please
 God the father, as the sacrifices of Abel, Abraham & Melchisedech
 pleased him. Abel offered of his first borne of his flock.
 Abraham offered a Ram, whos peradventure they vnder-
 stand Isaac, whom he would haue offered. Melchisedech of-
 fered bread & wine not to God, but vnto Abraham. Christ
 therefore is no better nor preciouser in the sight of God the
 father, according to the Canon, than a Goate, a Ram, and
 a peece of bread. O blasphemous impiety. Vnto the father
 looked vpon Christ with other eyes, and a more cherefull
 countenance, then he did vpon the sacrifice of Abel, out eter-
 nal saluation were in any case. For the sacrifices of Abel
 and Abraham expiated not synnes, but were shadowes of
 the sacrifice of Christ which should be done vpon the crosse.
 Therefore in respect of merite, there is no comparison of
 proportion of the sacrifices of Abraham and Abel, to the sa-
 crifice of Christ offered vpon the crosse. For the sacrifice of
 Christ

Christ hath made satisfactiō for al sins of the whole worlde; but the sacrifice of Abel & Abraham haue made satisfactiō for no finnes at al. What impiety theſe 20 is this of the sacrificing p̄ieſt, which is not aſhamed to make Christ not onely like; but in a manner alſo inferiour into the ſacrifice of Abel, Abraham and Melchizedech.

The ſourthe error. The sacrificing p̄ieſt p̄ieſteth: ſheweth thoſe thinges (namely the body & blood of Christ) to be car- ried by the hands of the holy Angel into the high altar, ſheweth to the ſight of the diuine Maieſty. What abſurdity is this? Is not Christ with his body alwaies in heauen; and alſo in the ſight of his father: Doth he daily aſcend and deſcend? Or is he by the hands of Angels carried down from heauen into earth, or carried by from the earth into heauen?

But theſe good holy fathers ſay: that the body wherby is made of the ſubſtance of the bread, was not before in hea- uen, becauſe it is newly created by the conſecration of the ſacrificing p̄ieſt. If this be true, then haue not the ſacrifi- cing p̄ieſts the true body of Christ which was hanged by on the croſſe: For that is not of the ſubſtance of the bread; but of the ſubſtance of the bleſſed virgin Mary. Therefore there ſhall not be onely two bodies, but infinite bodies of Christ in heauen, ſo often as the p̄ieſt ſayeth Maſſe, the body of Christ created of a new ſubſtance of bread is by the miniſtery of Angels carried by into heauen. Who by verſe ſeeth not this groſſe error, which is rightli inſtigated of the ſupper of the Lord: In the which ſupper the ſame body of Christ which is in heauen, is alſo after a ſpiritual manner agreeable to Christs diuine maieſty truly preſent to y faithful & godly receauer, wherſoeuer his holy ſupper is celebrated.

Neither alſo can the ſacrificing p̄ieſtes wrap themſel- ues out of this two horned argument. If the Angel carry the body of Christ into heauen, there is nothing then left

Dilemma!

for the Sacrificer. But if the Sacrificer swallow it up, the
descendeth the Angel in vaine, and is sent away empty.
Wherethinges of the Canon are not onely erroneous, but
also ridiculous and childishly intentions.

The first error, In the Canon, Purgatory, & sacrifices, &
sacrifices for the dead at continued. Remember also Lorde
" (saith he) thy me seruants & women seruants, which haue
" gone before us with the signe of faith, & sleepe in the sleepe
" of peace. & we be seth the Lorde gent into them & at thos
" that rest in Christ a place of refreshing, light and peace.
This error, even these their own words confute, in which
is contained manifest contradiction. For if the faithful that
are dead do sleepe, and are in peace, light, and at rest, what
is it needful to beseech it for them? But if they be in dark-
nes, in payne and most great terrores and sorowes (as it
is before said out of Discipulus, touching the paines of the
soules in Purgatory) how are they then sayde to sleepe in
the sleepe of peace?

What prayers and sacrifices of the quicke nothing pro-
fyt the dead, we haue before shewed, neither is it needfull
in this place to repeat it againe.

The last error is comprehended in the last prayer of the
Canon: For this performance of my service O holy Trini-
ty (saith the Priest) please thee, & graunt that the sacrifice,
which I binow, thy that I am, haue offered unto the eyes of
thy maiesty, may be pleasant & acceptable unto thee, & may
through thy mercy be propitiatory for me and all those for
whom I haue offered it into everlasting life. Amen.

The same error also is before put in the beginning of the
Canon, but with other wordes. For that which he there
said, he offered for the redemption of soules, the same now
he sayth, that he offered it a propitiatory sacrifice. Both he
now in this place attribute that to the execu-
tion

Non his sacrificiis, subiectis to proper to the death & passion of Christ. He that seeth not these things is blind. He (saith John) is the propitiation for our sinnes, & not for our sinnes only, i. Iohn. ii. but also for sinnes of the whole world, &c. The worke of the crosse was expiable for our sinnes, & not the worke of the masse, or the ministry of the sacrificing priest.

Let the Counsell go no further & decree: that the Canons containeth all manner of error; that all thing contained in it are godly & holy, which overthroweth the foundation of Christi-
 stian doctrine; & containeth so horrible errors of Purgatory, of merites & invocation of Sanctes; of the body of Christ, of prayers for the dead, of the merite and application of the death and passion of Christ.

But I will stand no longer about these things, of which our men have learnedly written: And amongst other his history of his masse is most diligently described of *Salvianus Pannius Bishop of Mabiliane* wherein the abque mentioned errors, & other many more, are at large and thoroughly confuted: Where as principall I thought good as it were with my finger to shew forth, the godly reader may understand, how great impiety, & how horrible errors the Papistall Council hath committed, in allowing the Canon of the Masse.

Let kings and princes although he never hitherto, yet now at the last begin to cast away all hope to have the doctrine of the Church & maners reformed by the Papistall Counsell: which in these wicked Canons will not acknowledge so much as the least error; so farre is it of that they think to amende and correct any.

And the doctrine or decree are confirmed all the Papistall ceremonies, & hypocritical gestures, hitherto used in the celebration of masses. And although he also chiefest strife betwixt our men & the of the papacy is not as touching these things, which are yet also in many reformed churches for the most part retained for a weakes sake: yet this is erroneous and not to be suffered, if the Church had these things of the discipline & tradition of the Apostles: For as

much as it is manifest by knowledge, & all of the for the most part were unknown unto the Apostles, & in the primitive Church were not in use, whiche (as the scripture speaketh) are the inventions & doctrines of men brought in without the authority of the Apostles. Unto which if the opinion of two or three pig or necessity be added, they serve not God, but an idle, & are to be condemned & annoyed of all that be in dede godly.

In the first decree are confirmed private Masses, brought in for gaynes sake. But the Counsell denieth, that those Masses wherein the sacrificer alone communicateth are private, & it goeth about by two reasons to confirm it: The one is, because the people spiritually communicateth. The other is, because they are celebrated of the publique minister of the Church not for himselfe onely, but also for all the faithful which pertaine unto the body of Christ. But this is to confirme a grosse error by other, as no les grosse. For Christ in his last supper instituted not a private supper of one man onely, but a spiritual & celestial banquet, wherein he did not eat & drinke for his disciples, but all & singular did eat & drinke together for them selves. To depart from this institution, & to institute a spectacle of one man onely in the Church, and that not only without the word of God, but also against the word of God, is sacrilege.

Further the custome of the primitive Church is not unknown unto the Council. For as many as did not sacramentally participate in the body & blood of Christ, were expelled out of the Church or temple, so farre is it of the Apostolicall Church allowed this spirituall communicating in the Mass, of which the Council speaketh. Howbeit in the meantime we deny not, but that they which are truly godly, do spiritually communicate to the body of Christ, as often as with a true faith they thinke upon the passion & death of Christ. But this spirituall eating confirmeth not private Masses, for they are not instituted of Christ. But I thinke it good in this place to recte out of Discipline what the Popes understand.

In his 48. sermon of the 12. fruits of the Mass.

And by spirituall eating. Whensoever (sayth he) any man devoutly heareth Masse, being in grace, & without deadly sinne, and hath a desire to be partaker of the Sacrament, & thinketh thus in his heart: O good Lord Jesus Christ how willingly would I receaue thee this day in the sacramēt of the altar, but alas I dare not come nere, because I am a feard to offend by rease of mine unaptnes. Howbeit I humbly desire thee fro the bottom of my hart, & thou wilt this day mercifully bestow vpon me also this grace, whiche these deuoute men shall receaue, whiche this day in the Church of God worthily receaue thee in the Sacrament of the altar, and so such a one spirituallly communiceth. But what Scholemaster had this disciple which is so famous in the Church of Romy, that he is counted the Scholemaster of all the sacrificyng Priestes: Truly hath he the name of a Disciple, for he hath nere both of doctrine and a Scholemaster, for he hymselfe can not teach true pietie. What is his authoritie that we should beleue hym without the worde of God, whose opinions and fables are euery where celebrated in Churches, the Popes good holynes notwithstanding them, & vnles peradventure the authoritie of the Councell do now succor him. For of this communicating the holy Scriptures teach nothing at all, but call all such as repent vnto the Sacramentall eating of the body of Christ.

The other is a much more grosse & more intollerable error, whiche the Councell in this place confirmeth, namely, that the sacrificer may communicate for other, eyther for the standers by, or for the dead. For euē as one man can not be baptised for an other, so also none can communicate the body and bloude of Christ for an other. The Apostle sayth: He whiche vnworthily eateth, eateth damnation vnto hymselfe, vnto hymselfe (I say) and not to an other. Christ also: Take ye (sayth he) and eate ye: he sayeth not, let one eate, & let the other be lookers on of it. Marke. xxvi

i. Cor. xi

Marke. xxvi

B. li.

ye all

Gabriel Well
 upon the Lamb
 of the Masse.
 Act. lxxi.

It standers by
 at the Masse
 eat the body of
 Christ by the
 Priest's mouth

ye all of this: he sayth not, let one drinke for all. The con-
 trary reason of Gabriel Well is wrought by here to be spo-
 ken of, whiche peradventure the Council hath followed.
 Who affirmeth y^e the sacrificer is y^e mouth of the Church
 in the celebration of the Masse. For euen as in a mans bo-
 dy every singular member hath not a singular mouth, but
 there is but one mouth only of the whole body, which re-
 ceaueth meat to be distributed into al the members: so Ga-
 briel affirmeth that in the Masse the sacrificer is y^e mouth
 of all his lovers on, by whom the body of Christ being re-
 ceaued p^{ro}ueth forth his vertue into all y^e poore rude m^en
 which are standers by. Wh^o blindnes & rashnes in matters
 of God. This forth is y^e reason, why p^{ri}uate Masses of
 the sacrificers are not to be called p^{ri}uat. The reader that
 is but meanelly instructed vnderstandeth (as I thinke) this
 error, so that I need not to rehearse mo^{re} thynges thereof,
 whiche other where is abundantly confuted.

In the eight decree, the holy Synode admonisheth as a
 commaundemēt of the Church, that in offering, wyne shal
 be mingled with water. Wherof there are thre reasons
 brought, & yet none of them cōfirme this tradition. First
 it sayth: because it is supposed that Christ the Lord did so.
 But for as much as sayth leaueth vnto the word of God
 and promise of God, where I beseech you is the word that
 Christ mingled wyne with water: or commaunded it be
 mingled? How then cā y^e Church beleue without y^e word?
 It shalbe good here to recite that which was reasoned as
 touchyng this thing in the last former Counsell, the Car-
 dinals and Bishops being present. For some of the dispu-
 ters affirmed that it must vicerly be graunted, that it can
 be p^{ro}ued by any expresse testimony of the holy scripture,
 that Christ mingled water with wyne, but yet out of the
 Gospell may be brought an vndoubted coniecture, wher-
 by may be p^{ro}ued that Christ did so. Because in Marke
 we read, that Christ sayd vnto his Disciples which went

Marke. xiiii.

to

to prepare for the eating of the Paschal Lambe: So saith
Christ into the Cille and there shall come against you a
man bearing an earthen pitcher full of water, followe
him. Here sayth the Romishe disputer, that in the earthen
pitcher was not brought water to wash their feet, but to
minge with the wyne, which in y^e countrey is very strong.
And y^e Christ mingled y^e wyne wth water is out of al doubt,
lest peradventure he should haue ben dronke, for y^e he had
a long sermon to make, which being dronke he could not
haue made it vnto his disciples: therefore it is a most firme
conjecture that Christ mingled water with y^e wyne, & the
officers in y^e Masse are by the example of Christ bound to do
y^e same. Whon wilt thinke peradventure Christian reader
y^e I sayne these thinge of wyne owt^{er} heb. But God is my
widge, y^e our int, which were sent vnto the Cōsile of Trēt
did not onely heare him reason after this maner, but also
testified, y^e this enoynous rashnes & impiety aboue mea-
sure displeased the Bishops of Germany, which thing the
Bishops themselves if they lust, can very well testifie.

Note the impu-
dent rashnes
of y^e Papistes.

Christ and his
Apostles in da-
nger of drōken-
nes if water
had not bene
mingled with
wyne.

They can les proue it by the other reason, namely that
out of the syde of Christ flowed blood and water. If they
leane vnto the authoritie of the fathers, they may by the
same authoritie also be confounded, who by water vnder-
stode the Sacramēt of Baptisme, as by blood, the Eucha-
rist. For they affirme that out of the syde of Christ flowed
two Sacramentes, Baptisme and the Eucharist.

Ergo by these
thers there are
but two Sacra-
mēts flowyng
out of Christs
syde.

The thirde reason is altogether ridiculous, althoughe it
be not wout his autho^{ry}. As thoughe the vnion of y^e faith-
ful people with the hed Christ can by no other meanes be
taught, vntles this mixture of water & wyne be brought
into the Eucharist without the word of God. Wh^{er} by haue
they brought matrimony among y^e Sacramentes wherⁱⁿ
is represented the vnion of Christ with the hed, if the same
thing may be done by the mixture of water and wyne.

In the ix. decree, to the end they might seme to graunt

R. III.

Some

Some what of their right, the holy Synode commandeth the Pastors that in the celebration of the Masse, some what of those things which are read in y^e Canon, should be expounded in the bulgare tongue.

But what is the cause, why all things are not done in the bulgare tongue? whē as the Eucharist was instituted for all the faithfull, that the Lord myght with one mouth be celebrated? For soth the holy fathers as affrayd, least y^e holy mystery should be prophaned, but let thē declare vnto vs whether the Greke Church bled the Latine Canon, for anye the prophanacio of the mystery? Who seeth not that the Counsell of Trent doth not this, that the people should vnderstand y^e way to their eternall saluation, whilē with toth and nape they go about to reserue an vñ knowē tongue in a sacred matter which pertaineth to the vniuersall Church of Christ, which onely thing were not to be suffered, though all other things in the Canon, as touching the thing it selfe, were by sight. For Christ, whō Paul also followed, comaunded that in the vse of the Eucharist we should shew forth y^e Lordes death. And by cause the Bishops & sacrificers for the most part are ignorant them selues of that thing, the Coucell commandeth y^e by other, something should be expounded out of the wicked Canon, not y^e the true Church should thereby be instructed, but y^e the impiety of y^e sacrifice should be confirmed. But I pray you what secret thing is there in y^e Eucharist, which may not without danger be set forth in a tongue known to y^e bulgare people? This danger will I open by the wordes of Christ: Every one that doth euill thinges, bareth the light, neither cometh to y^e light, lest his woorkes should be reprobued. And these deceauers seme herein not to haue doubt vñ wisely. For so long as y^e Canon of the Masse was vñ knowē vnto the cōmon people, it was had in price & honour, but whē Christia people (whō Peter calleth y^e Clergy) perceaued this deceit, they dyane away the sacrificyng Priestes

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John. iii. Clergy which they turne, clergy signifieth a Lot, which Peter applyeth to al, Christia mē but Popish sacrificers apply it vnto the selues onely.

Aselles together with their sacrifices and Canons.

But we neglecting the decrees of the Counsell, let us follow the example of the primative Church, in which the Sacramentes of God, were celebrated in a tongue known unto the common people.

The first decree is a lightning, going before the thunder and lightning of the curse of the doctrine of our Churches and teachers, which have by the word of God truly, perspicuously, and thoroughly confuted this pontifical impiety of the apostolical spaine. By this decree therefore are abolished all bookes written and set abroad by all the goodly and learned men against the papistall spaine, in which bookes is expressed the ancient doctrine of the Supper of the Lord, delivered by Christ and the Apostles.

But in these decrees being for the most part all of them ungodly, should have the more authority, and should forever be firme and ratified, there are by the publique authority of the Counsell published abroad these Canons, but yet such as are utterly full of ungodliness, as saying with a curse all those that go about to reprehende the error of the spaine.

Wherof I will not make any abatement of these Canons, of which all and singular are although wicked, yet sufficiently is spoken in the confutation of the decrees. Of this thing only I thought good to admonish the goodly reader, diligently to watch these horrible curses of the Counsell, wherein the doctrine and practise of Christ, of the Apostles, and of the primative Church concerning the Sacrament of the Eucharist is horribly cursed.

For upon those which thinke contrary unto their opinion, they give not judgement that they should be damned in hell as weake ones, but they give sentence, that they are to be accursed downe unto hell & to be delivered unto Satan, which he go about to derogate even the least

of the decrees of the Counsell of Trent, which is the most heinous and damnable error.

point of the Papistall doctrine in this part.

For all they are condemned and cursed euen as many as deny that in the Masse the body of Christ is offered not to God & father, but is offered unto the Church to be eat: which deny & sacrifice of Masse is a sacrifice proper to, neither ought to be offered for the quicke & the dead, for sinnes & paynes, and other necessities: which deny the Masse are to be celebrated in honour of saints for, & for remembrance of their intercession: which say the Canon of Masse containeth errors, for which to should be aduocated: which iudge that Masse wherein the priest alone communicateth are vnlawfull, and utterly to be aduocated.

And that all the faithful may see, that the Council will not relent, no not so much as in the last of their Acts, requireth those also which affirm, & the wordes of consecration ought to be spoken not with a soft voyce but with a loude voyce, or y the Masse ought to be celebrated in the vulgare tongue, as if there were required to change no impiety at all. For as much as the wordes of the supper are a part of the shewing forth of the Lordes death, will they also prohibite the shewing forth of the death of the Lord? But here lieth hidden the magistall simplicity of consecration, which they attribute not to the institution of Christ, but to the magical pronounciation of wordes, which if it were done in the vulgare tongue, the people might imitate.

I thinke the godly reader doth now sufficiently vnderstand, how much & degrees of this Council of Trent are to be esteemed, & what is to be hoped for of it. What which for as much as we haue sufficiently spoken in the constitution of the decrees, we will here cease to speake further. But let vs heare somewhat also what the Council hath decreed of the communion vnder both kindes, & of the use of the cup. The doctrine of the Communion vnder both kindes, & the Communion of infants published in the 13. session, of the Sacred Oeconomical Council of Trent, vnder our most holy Lord Pius the fourth most high Bishop the. xxvi. day of Iuly. 1562.

The

The Prohemie. The Holy and Religious
 Belaced Economical, and general Synode
 of Trent, lawfully assembled in the holy ghost;
 the self same Legates of the Apostolicall seate
 being Presidents in it. Forasmuch as of the dread-
 full, and most holy Sacramente of the Eucharist
 there are in diverse places sundry monsters of er-
 rors carried about by the artes of the most wicked
 Devil, by reason of which in diverse provinces ma-
 ny seeme to have departed from the faith & obedience
 of the catholike church, hath thought good that those
 thinges in this place shoulde be set forth whiche
 pertaine unto the communion under both kinds & al-
 so of little children. Therefore it forbiddeth all the
 faithful of Christ, & hence forth they presume not
 either to beleue, or to teache, or to preach other-
 wyle of these thinges than is expessed and deter-
 mined in these decrees.

That the Laitye and Clergy which celebrate not,
 are not bound by the law of God to the communi-
 on vnder both kyndes.

Chapter. i.

Wherfore the holy Synode instructed by the ho-
 ly ghost (which is the spirit of wisdom & vn-
 derstanding, & spirit of counsel & of piety) & folow-
 ing the iudgement & custome even of the church, decla-
 reth & teacheth, that the laitye & Clergye whiche cele-
 brate not, are by no precept of god bound to receave
 the sacrament of the Eucharist vnder both kyndes, nei-
 ther can it by any meanes (faith being kepte) be
 doubted

doubted, but þe cōmuniō of þe one kind is sufficient
for them vnto saluation. For although the Word
Christ in his last supper instituted and deliuered
vnto his Apostles this reuerent Sacrament in
the formes of bread and wine, yet that institution
and tradition tend not to that end, þat the faith-
ful of Christ should be the ordinance of þe Lord
be bound to receaue both kindes. Neither also is
it rightly gathered out of that Sermon in the first
Chap. of Iohn, that the cōmunion of both kindes
was commaunded by the Lord: but either of the
is to be vnderstand according to þe sundry interpre-
tations of the fathers & Doctors. For he whiche
said: vnto lesse ye shal eate þe flesh of the sonne of mā
& drinke his bloude, ye shal not haue life in you:
Said also: If a mā shal eate of this bread, he shal
liue for euer. And he which said: He which eateth
my flesh & drinketh my blood, hath eternall lyfe:
Said also: The bread which I will geue you is
my flesh, for þe life of þe world. And lastly he which
saide: He which eateth my flesh and drinketh my
blud, abideth in me and I in him: Said neuerthe-
les: He which eateth this bread shal liue for euer.

The power of the Church concerning the dispensa-
tion of the Sacrament of the Eucharist.

Chap. iii.

Further it declareth þe this power hath alway
bene in the Church, that in the dispensation of
the sacramentes, their substance being saued, it
should ordeyne or alter those thynges that it ind-
geth

geth more expedient for the benefit of the redeemed, or for the reverence of the Sacraments according to the variety of things, times, and places. And the Apostle also seemingly plainly to signify the same, when he saith: Let a man so judge of us as the ministers of Christ, and dispensers of the mysteries of God. And that he in deed be blessed this power, it is manifest enough, as well in many other places, as also in this selfe same Sacrament, who having ordained divers things concerning the use thereof, and other things, sayd he: I will dispose when I come. Wherefore the holy mother Church knowing this her authoritie in the administration of the Sacraments, although at the beginning of Christian Religion the communion under both kinds, was verie much blessed, yet in proceesse of time that custome being now everie where changed, the holy mother Church, as she being led by waight and iust causes, hath allowed this custome of communicating under one kinde, and hath decreed that it shall be counted for a lawe: which to refuse or without the authoritie of the Church at pleasure to chaunge, shall not be lawfull.

That the whole and perfect Christ, &c. a true Sacrament

is received under either kinde.

Further it declared, that although our redemption is before sayd, in that last Supper instituted this sacrament in two kinds, and delivered

A. ii.

liuered

liuered it to his Apostles, yet he must needs con-
fesse, that vnder one kynde onely, tohole and per-
fect Christ, and true Sacrament is receaued.
And therefore as touching the fruite, they are de-
frauded of no grace necessarye vnto saluation,
whiche receaue but one kynde onely.

¶ That infantes are not bounde vnto the
Sacramentall Communion.

¶ And the selfe same holy Synode teacheth,
that infantes wanting the ble of reason, are by
no necessitye bounde to the sacramentall commu-
nion of the Eucharist: for so muche as theyng by
the labour of Baptisme regenerate, and grafted
into the body of Christ, at that age they can not
lose the grace of the children of God already ob-
tained. Neither yet is antiquitie therefore to be co-
demned, if in certayne places at any time it obser-
ued that manner. For euen as these most holy fa-
thers had according to the consideration of that
time a probable cause of their faulte, so undoub-
tedly is it without contumacie to be thought that
they did it without any necessitye of saluation.

Canons of the Communion vnder both kinds and
of the communion of Infantes.

The first Canon.

If any mā shall say, by the comaundement of
God or of necessitye all & singular faythfull of
Christ ought to receaue both kinds of ymost ho-
ly sacrament of Eucharist, let him be accursed.

The

The second Canon.

If any man shall say, that the holy Catholike Church was not by iust causes and reasons led, that the Laitye and Clergy which celebrate not should communicate onely vnder þe forme of bread, or that it therein erred, let him be accursed.

The thyrde Canon.

If any man shall deny that whole and perfect Christ the fountaine and author of al graces, is receaved vnder the forme of bread onely bycause (as some falsely aspyme) it is not accordyng to Christ his own institution receaved vnder both kinde, let him be accursed.

The fourth Canon.

If any man shall say þe communion of the Eucharist is necessary for Infantes before they come to yeares of discretion, let him be accursed.

But as for the two other Articles proposed and not yet discussed, namely, whether the reasons, by which þe holy Catholike church was led, þe lay men & also such priests which celebrate not should communicate vnder the forme of bread onely should so stil be retained, that by no meanes þe vse of the cup shoulde be permitted to any. And whether that for certayne honest reasons and agreeing to Christian charity the vse of the cup is to be graunted to any nation or kingdome vnder any conditions, and what conditions they are.

The self same holy Synode doth reserve to another time to be examined and defined as soon as occasion shall be offered.

For so much as the fathers of this Counsel haue in the
 prohemie decreed that we must not otherwise beleue, teach
 or preach of the Sacrament of the Eucharist, than they
 shal thinke good: therefore their Decretes & Canons are di-
 ligently to be examined. But y^e Counsell declareth & tea-
 cheth y^e the lay men are by no precept of God bound to re-
 ceauie the Sacrament of the Eucharist vnder both kindes.
 This decree they confirme by a horrible Canon: If any
 man shal say (say they) that by the commaundement of God,
 or necessite of saluation, all and singlar the faithfull of
 Christ ought to receaue both kindes of the sacrament of
 the most holy Eucharist, let him be accursed.

This Canō must diligently be examined, y^e all men may
 Math. 26. see, not onely the audacitie & rashnesse of this Counsell,
 Mark. 14. but also their extreme & sacrilegious impiety. For where
 Luke, 22. as Christ commaunded not onely his disciples, but also
 al his saythfull, y^e oute of the cup they shoulde drinke his
 bloud: The Counsel of Trent presumptuously denieth that
 this precept pertayneth vnto all the saythfull. But what
 an impudency is this? It is vndoubtedly greater, than the
 impudency of the Counsel of Constance, which when it
 could not denye, but that this precept by y^e institution of
 Christ pertayneth vnto al men, invented other reasons,
 whereby it taught, that by the abrogation of the cup no so-
 fort is take away fro the lay men, which is no lesse vnder
 the one kinde, than vnder both. If we shoulde demand of
 the counsel, by what precept the lay me are bound to eate
 the body of Christ in the supper, wil they not answer, by
 the institution of Christ by cause he commaunded: Take ye,
 eate ye: therefore which commaunded the lay me to eate
 the same, also commaunded the lay men to drinke of y^e cup.
 Unless peraduenture the whole institution pertain no-
 thing at al vnto the lay men; and that al things are geue
 them of free giste, yea also the one kinde, which the sacra-

ficere

steers by no right, but of mere grace distribute vnto h lay
me. But lest any mā should thinke that these good holy
fathers do sinne of ignorance, they theselues confesse both
that Christ instituted it vnder both kindes, and also that
the p̄mative church religiously obserued this institution.
But notwithstanding the institutiō of Christ, & p̄actise of
the p̄mative church; it semeth good vnto them thus to
decree: If any mā shall say, (although Christ did so, or al-
though h Apostles did so) that h lay men are by h p̄cept
of god bound vnto h vse of h cup, let him be accursed. Thou
seekest Christia reader h steps of Antichrist, who extollet
himself aboue God, & aboue that which is called bys w: o:
shiping: he y seeth not these things is moze thā blynde.

The Pope
very Antis-
christ.
Thelc.ii.

Farther that which is here sayd of the necessitie of sal-
pation, let the Counsell know, that here is not disputed of
singular cases (as they cal the) which may happē through
the imbecillitie of men, or by any other chaunce vnto looked
for. For it is most certaine, that euen as in the p̄mative
church many were sodenly drawē to martyrdome, before
they were baptised; whose saluation was nothing letted,
although they were not baptised with water: So also we
can not denie eternall saluation vnto the saythfull which
of nature abhorre from wine, or by some other chaunce
are taken away without the vse of the Supper.

But of these cases we do not now reason, but of the cō-
mon and lawfull vse of the Supper of the Lord in a peace-
able and quiet church: whether it be necessary by the com-
mandement of God to receaue both kindes or no. Here
we expressly affirme that all the saythfull of Christ are
charged and bound to the vse of eyther part of the sacra-
ment, & the contemners of h sacraments, ar also deprived
(as Augustine speaketh) of h grace of h sacraments. For
it is an expresse and manifest commandement of Christ,
DRINKE YE, & he addeth **ALL**, namely they which
cate

eat the same also must drinke: This perspicuity & coun-
sel can by no meanes make darke, howsoever they turne
themselves into all manner of formes like Proteus.

In the second Chapter they say: that the church hath pow-
er, (the substance of the Sacramentes being saved) to or-
daine and alter, such things as it judgeth most expedient
for the variety of thinges, times and places: and therfore
also hath it power to abrogate the cup.

Here I can not tel, whether the ignorance of the Coun-
sel be greater, or the impudency. For what ignorance is
this, & the substance of the Eucharist being saved, the use of
the cup may be abrogated: And is not wine required unto
the substance of the sacrament of the supper, which wine
was of Christ ordained to this most holy mysterie: The
cup being abrogated, the institution of Christ is not saved,
but torne, changed, & maimed. For wine is no lesse of the
substance of this sacrament, than bread. Neither can they
winde themselves hereout by this their Sophistication, &
Christ is whole contained under one kind. For although
Christ be not divided, yet is the institution to bee kepte,
which being changed and torne, there is made no differ-
bution neither of the body: nor yet of the blood of Christ.

But the Canon is farre more horrible than this doc-
trine: If any man shall say & the holy church, was not by
just causes and reasons led, that the lay men should com-
municate under the forme of bread onely, or that it hath
therin erred: Let him be accursed.

But it shall be good in this place to recite the reasons by
which the Council of Constance thought good the use of
the cup should be abrogated, which reasons are so ridiculous
& folysh, & it is wonderful that in so great an assembly of
Doctors there was none, which for the defence of the au-
thority of the church & of the counsel, contended them not.

And I will not recite them in mine owne words, but in
the

the wordes of Gerson Chancelour of Paris, who was a
man of no smal authority in the Counsell of Constance.

It is not to be doubted (saith he) but that amongst other
the Divines of the high universitie of Paris, are in a redy-
nes, which in great number are Presidents in this Coun-
sel: there are (saith he) also of other noble Universties ex-
cellent Divines, both in great number, and of great mo-
thyngs. And therefore many of them which were gathered to-
gether upon this matter, say, that the custome of not com-
municating the Lasts under both kindes, chiefly after that
the faithful have ben so multiplied, was lawfully and rea-
sonably brought in into the Church. And that for the
avoiding of manifold dangers, irreverence and offence
about the receiving of such a blessed Sacrament. The first
danger is in spilling. The seconde in carrying it from place
to place. The third for the filthynes of the vessels, whiche
ought to be sacred, and not commonlye to be handled and
touched of the Laymen. And muche lesse oughte the wyne
consecrated to be sold at the Alehouses, as it is accustomed
with such men. The fourth by reason of the long heardes
of the Laymen. The first, in preserving it for the sick, by
cause it may being long in the vessel, be turned to vinegar,
and so the blood of Christ should cease to be there: neither
should it be receaved, nor consecrated a newe without a
Wasse: And if it might be possible that pure vinegar should
be geven in steede of the blood of Christ, yet there is an o-
ther danger, by cause in the summer moozmes and flies
should engender, howe close so ever the vessel were shut:
Sometimes also it would putrify, and be made as it were
abominable to drinke, & this is a reason of very great effi-
cacy. And by an other reason also when manye other have
dranke before. And it is demaunded in what vessel so much
wyne should be consecrated, as should serve at Easter for
2. thousand persons, The first danger should be in the

Gerson in
his treatise
against the
heresye of
communicat-
ing of the
laymen un-
der bothe
kynodes.

21 collynes of the wine, at the least in many places, wher is
 22 scarcely found wine enough to celebrate, & in some places
 23 also it is very deare. Further, ther should be danger in the
 24 congeling of it. Agayne, there should be danger in the
 25 byrting in of a false belife, and that manyfold wayes.
 26 First that the dignity of the laymen touching the recei-
 27 ving of the body of Christ, should be as great as the digni-
 28 ty of the Priestes. Secondly, that so to do, ever hath bene, &
 29 is continually of necessity. And so at they that thinke, do, or
 30 teach otherwise have perished and do perish. And in gene-
 31 ral al, as wel the Clergy, as teachers and Prelates, which
 32 have not to their power resisted such a custome, by woordes,
 33 byrtinges and sentences, and that they perverted the holy
 34 scripture. Thirdly, that the vertue of this sacrament is not
 35 more principally in the consecration, than in the receiving.
 36 Fourthly, that the church of Rome indgeth not rightly of
 37 the sacramentes, neither should it in this be limited. Fift-
 38 ly, that generall Counsels, and specially the Counsell of
 39 Constance erred in faith & good maners. Sixtly, it should
 40 be strange waies an occasion of seditions and schismes, in
 41 our Christianity, as experience wold manifestly declareth
 42 in Bohemia, which sedition tendeth to the dissipation, not
 43 onely of the spirituality, but also of the temporality, unless
 44 the providence of God, and the pudence of the kyng of the
 45 Romanes should provide and order thinges.

The same Gerson a lytle before these woordes

in the selfe same treatise.

46 **H**owbeit so long as it was so received of the laymen,
 47 the Church so commanding, or permitting, or coun-
 48 celling, it was wel done, as also when the Priestes did con-
 49 secrate in leavened bread.

50 But now so, so much as upon certayne considerations
 51 contrarie custome hath growen in use, praysed and com-
 52 manded by the Church, wher the commandement is ap-

parang

parant by such a custome, which is the best Interpreter of
 Lawes: such a receiving thereof is rash and presumptu-
 ous, offensive, seditious, and a disturbing of Ecclesiasticall
 order, and consequently inducing eternal damnation. Yet
 there is that of any force, when they affirme, that the Lay-
 men deserve more in receiving under both kindes, than
 under the forme of bread onely. Our answer it is false, be-
 cause obedience is better then sacrifice. &c.

Note the
 horrible
 blasphemy.

But for the simples sake let us examine all these reasons
 by the rule of Christian faith and heavenly doctrine: that
 they may see that they are not onely partly ridiculous & foo-
 lish, but also partly blasphemous, and horrible to be heard.
 First they feare the effusion or shedding of the bloud of
 Christ, if it should be ministred in the cup, or be carried from
 place to place. But this superstition spring of the signed
 type of transubstantiation, which they have taught contri-
 ary to the nature and definition of this sacrament, namely,
 that the substance of the wyne is changed and turned into
 the bloud of Christ: which thing the Apostle testifieth to be
 false: For he calleth by name *Corporis Christi*, that
 is, the communicating of the body of Christ, and the Cup
Sanguinis Christi that is, the communicating of the
 bloud of Christ, and that with the bread and wyne the bo-
 dy and bloud of Christ are exhibited. For even as the bo-
 dy of Christ can not be toze with teeth, no more also can
 his bloud be shed: It is a thing spirituall and celestiall, not
 of this world, but of an other world. Therefore this dan-
 ger of shedding is not to bee feared, as wel in the dispen-
 ding of it, as in the carrying it from place to place.

i. Cor. x. xi.

The third reason is bitterlye contemptuous agaynst the
 holy Church of Christ, namely least the vessels being con-
 tained with the tips of the Laymen should be made filthie,
 which ought to be holy, & not filthie. What do you mocke
 of the Laymen cleaned & sanctified by the bloud of Christ,

some syll bulesone and sylt byz, make the mouthes of the
sacristers, purged with the hyssop of their Parlots, purer
than the mouthes of the Layme: And if it wer but by this
thing onely, al Christian Churches and kinges may gather
in what estimation the sacristers haue them.

The fourth cause why the cup is denyed & abrogated, is
because of the long beards of the Layme, vnto which the blood
of Christ may hap to cleane. If this be a sufficient reason
of efficacy, why are women debarr'd which haue beards?
And also as touching men which haue beards, when it not bit
ter they should haue they beards, then the institution of
Christ should be changed, & his testament a law wil violated

Christe hys
blood tur-
ned into vi-
neger.

The fift reason is vnto the godly, which is, least perad-
venture it should be returned into vinegar, if it should be
reserved for the sicke ones. O thing most wicked. Can the
blood of Christ be turned into vinegar? But saye they the
wine & not the blood of Christ is turned into vinegar. But
they cannot say so, for the consecration being done, they
affirme, that the wine is changed & turned into the blood
of Christ, which mutation they by a notable name cal transub-
stantiation. Wherfore if the opinion of transubstantiation
be true, that the blood of Christ & substance therof is made
vinegar. But that blood be far from vs, which can so easi-
ly (especiallye in so great a carelesnes of the sacristers) be
turned into vinegar. It is marvail that the good holy Fa-
thers of the Papacy are not ashamed of so foolish and un-
godly reasons, which they most manifestly oppose against
the institution of Christ, to defend their sacriledge.

Person addeth a greater danger. Sometimes also (sayth
he) it would putrefye and be made as it were abhominable
to drinke, and this reason (sayth he) is of very great efficacy.
How dangerous by this reason are the sacristers against
the blood of Christ. For they spake of the cup being conse-
crated, and so dare affirme that the blood of Christ maye
putrify.

purified. If our men should inuent the lyke thinges, what
shunders of excommunications would they not lay upon
them? But they themselves see, that they be a nation holy,
and a kindly people good; handle at their pleasure their new
God, fabricated of the substance of bread and wyne.

This by
blood purified

ix. lxxi

But the reason which is brought as touching woormes &
flies, which they affirme may in the somer time be engen-
dred in the vessel, how close so euer it be shut; in my iudge-
ment it seemeth rather to confirm vnto the Papists the vse
of the cup, than to abrogate it. For so much as the blood
of Christ newly created of the substance of the wyne is liue-
ly, they may by the flies and woormes which are engendred
of it proue the verity thereof. But away with this impiety.
For in a thing of so great & enormous blasphemy, I dare
not call it folly, which dare ascribe so absurde thinges vnto
the blood of Christ. I know how they go aboute to wynde
them selues out, but they cannot. For woormes undoubt-
edly cannot be engendred of accidents, that is, of figure,
colour, and sauour; but they must needs come of some sub-
stance and matter. But because after the consecration they
affirme that there remaineth no substance of the wyne, but
that it is altogether conuerted into the substance of the
blood of Christ, they blasphemously here among the dan-
gers of the reservation of the cup, alledge, that of the sub-
stance of the blood of Christ, being purified, grow woormes
and flies. And this purification (saith Cerson) happeneth
somuch sooner, than many other haue drunk before, name-
ly because of the touching of the skin and flesh of man. So
But graunt that these dangers myght happen, if the
blood balled in the cup should be reserved for the sick;
by what testimony of scripture will they proue that the cup
balled for the sick ought to be reserved so certain dayes
or weekes? Christ sayd vnto his Disciples, Drink ye all of
this, and straight waye all of them dranke; as also dyd the

ix. lxxi

Math. xxvi.
1. Cor. xi.

Exod. xii.

1. Cor. x.

Corinthians. If to establish their sacrifice they use the Paschal Lambe, why doo they not use the same also against these dangers, where it was commanded that nothing should be reserved against the next day. It is a thing most certaine, that bread and wyne without the use haue not the nature of a sacrament, and therfore the dangers which are here rehearsed of Gerson, are bayne and contumelious against the blood of Christ.

It is a witty reason I promise you, which they bring concerning the largenes & greatnes of the cup, in which after the blood of Christ might bee consecrated to serve, for thousand men. Where can such a cup be gotten? There is much spoke of the greatnes of the bel at Croford, thei may take that for this purpose. Who can here hold himselfe from laughing, vntiles this bignones were moze to be lamented with teares, then to be laughed at? Where assembled together (saith Gerson) out of the high vniuersity of Paris, and out of other places, most excellent Doctors, & that in great number, and of great worthynes, of whom these reasons are allowed. The miserable sacrificers are still bewytched with their magical inchantment, wherby they haue perswaded the world that they can by breathing the words of Christ vpon the bread and wyne, conuert the substance of the bread and wyne into the body & blood of Christ, being ignorant of the true maner of consecrating, whose power consisteth in the first institution of Christ. The Church is admonished & reduced to the memory of it in the rehearsal of the wordes of the supper, as often as the supper of the Word is celebrated, which commemoration the Apostle calleth a blessing. For euery as the power of the word of God endureth, wherby he said: Let the earth bring forth green herbes: so also the power of this word yet endureth to be by he sayd: Take ye, eat ye, this is my body, &c. In the syfte danger they haue a configuration of the poore.

poore. For that in many places groweth no wyne, & if it should be bought, it wold cost a great price, the good fathers thinke it better, biterly to abrogate & deny y^e ple of the cup vnto the layme, than to put the to so great charges. I wil not stand about the confuting of this foolishnes, at which vnles a mā be out of his wits he cannot but laugh.

An other argument.

Farther (sayth Gerson, the noble Chawncellour of the high vniuersity of Paris) least the wyne shoulde congele. Here appeareth the most high prouidence of the fathers of the Councel of Constance, which haue with diligence considered al the times of the yeare, & haue thzoughly wayghed what dangers might come vnto the bloude of Christ: In the sommer they haue prouided for it, that it should not turne to vineger, putrification, woozmes, and flies: in the wynter they prouide to keepe it from cold and congealing, least peraduenture it shoulde bee turned into yse. Whom these so graue and wytty reasons cause not wyllinglye to abstayne from the vse of the cup: vnto him cannot the Catholike church easely minister a remedy.

But let vs heare the rest of the reasons whych are farre weaker than these, so that in no part should any doubt remaine: Againe (sayth he) ther shoulde be danger in hzyn-
ging in a false belief, & that manifold waies. First, that the dignity of the laymen concerning the receauing of the body of Christ should be as great as the dignity of y^e priests. A great danger I promise you. But by this reason the arrogancy & pryde of y^e sacrificers may manifestly be sen. For Christ made no difference betwene the Pastors & the hearers, betwene them y^e distribute this his supper, & them y^e receiue it. Euen as I haue receiued of the Lord (saith the Apostle) so haue I deliuered it vnto you: now not so (saith Christ) (some) one true body is set forth vnto al men, & one cup.

And Pope Gelasius: And we finde that certain receiuing onely

1. Cor. xii.

The .xii. homin
sp vpon the late
ter Epistle to
the Roym,

Onely a portion of the holy supper, as if it were the top of the
 sacred bloud: whch undoubtedly (for I know not, by what
 superstition they are taught to be bound) either let them re-
 ceive the whole sacraments, or let them be restrained from
 the whole, because the division of one & the self same mys-
 try cannot be done without great sacrilege. De consecratio-
 ne, Dist. 2. cap. Comperimus. But least any man should af-
 firme that these words are spoken of the celebrating sacri-
 ficers, Geladius manifestly disproveth the laymen. For
 he speaketh not of the teachers, but of them that are taught
 as his words declare. Here he that ministrerth, nothing dif-
 fereth from the receiver, unless peradventure we will have
 him to be inferior. For the church receiving the supper, is
 the maistris, & the priest is the minister of the maystris, in
 so much & over it he dares not to arrogate any thing unto
 himself as Peter saith, not bearing to preiudice over & clergy,
 but being made a foyme of & doct. Whether & Apostle calleth
 not & sacrificers the clergy, but the laymen, & is, the church
 collected of the laymen, whose ministers he instituted & El-
 ders. This reason therfore is not onely weak, but also ab-
 surd: & there are other notes also, whereby & ministers are dis-
 cerned & known fro the church, whose ministers they are.

Secondly (saith he) that to do so was and is alwayes of
 necessity. A great synne to beleve, that we must alwayes
 communicate under both kyndes, & never under one kynde
 onely. But I pray thee my Gerson, if this be true, then must
 thou know that Christ is the author of this syn, who insti-
 tuted the supper under both kyndes, & not under one kynde
 onely, & most severely gave the Disciples this commande-
 ment: teach ye them to kepe whatsoever things I have com-
 manded you. But he hath said: Drink ye al of this: this
 precept therfore must of necessity be kept, neither can it be
 ought it by any custome or authority to be abrogated.

But Gerson addeth: and al in general as wel they of the
 Cler.

Christe the au-
 thor of synne.

Mat. 26. 13.

Clergy as Teachers & Prelates, which haue not to theyr power withstand such a custome in wordes, writings, and sentences, haue perished, and all they haue peruerthed the holy scripture. Hereof come these teares.

Here the spirit of the holy Sobonical fathers openeth itself. Least they should altogether seeme to haue erred, and to haue peruerthed the holy scripture, they iudge notwithstanding the precept and institution of Christ, that the communion is to be retained vnder one kind onely. This onely they labour for, the Papists will not seeme to haue erred, no not in the least thing, as I haue already oft shewed. But what is more manifest, what more playne, what more bright, what more perspicuous, then that Christ instituted the last Supper vnder both kyndes? Lykelysse also what is more manifest, what more plain & palpable, then that the Papists haue tozned in peeces this institution of Christ? They haue with foolish, vngodly and wicked reasons violated the last will of Christ, they haue in this part peruerthed the holy scripture. Who is so rude & so vnskilfull in the holy scriptures that he vnderstandeth not these thinges? It lotheth me to rehearse the rest of the reasons, but because I haue once taken it in hand, I will yet take a litle more paines therein.

If it wer of necessity to do this (saith Gerson) than al they that teach & doo otherwise, haue perished. When there is mention made of our Elders which haue liued vnder thys Babilonical captiuitie, I alwayes remember that saying of Christ, when he prophetieth of the false prophets which shoulde come in the last times. They shall geue (sayth he) great signes & wonders, so that if it wer possible even the veri elect shoulde be brought into error. Whereby I alwayes gather, that God will alwayes punish those that teach peruers thinges. In the meane time God hath at al times wonderfully reserued vnto himself his elect, y they shoulde not bow their knees before Baal, & as saued as it wer by fire, i. Reg. xix.

i. Cor. iii.
Ephc. ii.

Daniel. ix.

unto whom God also hath forgiven many faults & iniquities, which have built upon & onely foundation Christ. &c.

Unto their Judge therefore let vs leaue our Elders, and with a thankful minde let vs receaue so great a light, let vs returne vnto the institution of Christ, and praye wth Daniel: To vs be confusion of face, to our kynge, to our Princes, and to our fathers, which haue synned. But vnto the Lord our God be mercye and propitiation, because we haue gone a way frō thee, & haue not harkened vnto the voice of the LORD OVR GOD, to walke in his law. &c.

Thirdly (saith Gerson) It should follow, that the vertue of this Sacrament should not be moze p^{ri}ncipal in the consecration, than in the receauyng. Gerson taketh that as a thing graunted, which is not true. For, soz so much as the sacraments when they are vsed, ar of force, & vnles they be vsed, they haue not the nature of a sacramēt, & therfoze vnles ther be a receauyng, cōsecration is of no efficacy, so that consecratiō is soz the receauyng, wherunto it is appoynted.

Fourthly, that the Church of Rome shoulde not thynke rightly of the sacraments, and should not in this be imitated. Here my Gerson thou hast hit the nayle of the head. A great danger vndoubtedly might hereby be at hand vnto the church of Rome, if it be p^{ro}oued so grossely to haue erred in this sacrament, who would not doubt but it hath al so erred in many other things: Which thing hath bene already oftentimes declared vnto you of the Papacy in a manner in al and the p^{ri}ncipall articles of christian religion.

Wherefoze sozasmuch as these good holye fathers, wylt not seeme so much as to haue erred, so far is it of, that they haue any care soz the taking awaye of errors: It is most safe soz godly men to rest in the synple truth and most certayne institution of Christ: the Church of Rome is by no meanes to be imitated, which doth not onelye corrupt the sacraments, but also the whole doctrine of the Gospell.

Fifthly,

Fiftly, that general Counsels, and specially the Coun-
 sel of Constance haue erred in sayth & good manners. This
 is no bringing in of a false beliese, but a most certayne and
 infallible truth, that the Councils of Constance & Trent
 haue not onely erred in sayth, but also haue with a sacrile-
 gious audacity condemned the doctrine declared of Christ,
 as plainely, as it is before shewed in the confutation of the
 Canons. Wherefore there is no cause why ye shoulde any
 more extenuate their authoritie, whych in the myndes of
 many (the truth of the Gospell being reuealed) is fallen a-
 way. Bring ye forth a text of the scripture: for the sayth-
 ful wyl not any more be satisfied wth your wters.

Sixtly, it should be an occasion of seditions and sectes in
 our christianity. It is an old fable, y the Wolfe troubling
 the water, layeth the fault vpon the shepe. Who is the au-
 thor of this schisme, but ye you Papists by this your sacrile-
 gedg: Why haue ye chaunged the institution of Christs?
 For if this had continued inuolate, ther shoulde haue bene
 no schisme in the church as touching this thing. But now
 when the church requireth her right, it is answered of the se
 good holy ones that she is sedicious and schismattical.

Al the godly know how to beware of sedition, & to geue
 vnto the Magistrate a due reuerence. But ye for so much as
 ye are not Magistrates, as it is written: But ye are not so. 4c
 If the Magistrate being myndful of his office, do defende
 the priuilege & right of the church deliuered of Christ, he is
 by no meanes seditious, but godly, & doth his duty, whych
 if he neglect to do, the lord his God wil punish him, as it is
 written in Deut. But now let vs at the length heare
 what the counsel of Constance doth finally iudge of
 the vse of the cup. In such strise (saith Gerson) may a man
 easily see (vntes it be such as wil willingly be malepeart, or
 by affectiō: & wardly erre) y the receauing of the sacramēt
 vnder both kyndes of the Layman, is not now, neyther at

Luk. x.

Deut. vii.

any time hath bene by the necessity of the comāndement
 of the law of God vnder the paine of eternall damnation.
 Howbest so long as the laimen did it, the church so comā
 ding it, or permitting it, or cōfessing it, it was wel done,
 as when the priests did consecrate in leavened bread. But
 now when as vpon certain considerations a contrary cu
 stome hath growen in vse, being by the church praised & cō
 manded, which comāndement appeareth by such a custome,
 which is y best interpreter of laws, such a recelating is rash
 & p̄sūptuous, offensive, seditious, & a disturbing of eccle
 siastical rite, & cōsequently inducing to eternal damnation

Now hast thou after the reasons rehearsed, & here as it wer
 in one word again repeated, in a sūme, what the counsell of
 Constance thinketh of the comūnion vnder both kindes,
 namely y the recelating of it neither is nor ever was by the
 law of God. And y thet which endenoz theselues to put it
 in vse ar rash, p̄sūptuous, seditious, & disturbers of the
 church of God, which incur the blame of geuing of offence,
 & it iudgeth them woorthy of eternal destruction & hel fyre.
 But the reason wherby they p̄oue the denial of the cup,
 & the vse of one kinde, do not onely want the word of god,
 but are mozeouer foolishly, ridiculous, blasphemous against
 Christ, & contumelious against the church of God, as it is
 manifest by those thinges which we haue befoze spoken.

But graunt that ther wer some danger, if the vse of the
 cup should be retained, what, was the p̄ouidence of these
 fathers greater than the wisedome of Christ and of his A
 postles: Could not they also see these dangers, and ad
 monish the Church thereof, that so great a Sacrament of
 God should not be p̄ophaned?

Of these reasons solideth the second Canon of the Coun
 sel of Trent, wher it saith: If any man shal say that the ho
 ly catholike Church was not by iuste causes and reasons
 led, that the laymen & also the Clergy which celebrat not,
 should

Should communicate vnder the forme of bread onely, or that it therein erred: let hym be accursed. Thou seest Christian reader, that by the authoritie of the Counsell of Trent, reasons y^e are foolish, blasphemous, & contumelious agaynst the Church of God, are counted & allowed for iust causes, whiche if any man shall gainsay, let him be accursed.

Many haue hitherto doubted, certayne also haue vtterly denied y^e the Counsell of Trent is ruled & gouerned by y^e holy ghost. But I do not onely nothyng doubt therof, but am fully perswaded y^e the Counsell assembled vnder Pius p. 4. of Rome, is not at all gouerned or ruled by y^e holy ghost.

For men y^e are sober, & left only vnto humane indgement or sense, would neuer ordain things so absurde, whiche hitherto haue ben mencioned to haue come fro this Counsell. But because y^e fathers of this Counsell haue once fully determined, vtterly to plucke vp by the rootes, blot out & extinguish the doctrine which we professe, God punisheth in them the syn of obstinate malice, even wth the sinne of most grosse errors, as y^e Apostle hath left in wytyng. God (saith he) sendeth on them the efficacy of illusion, y^e they shoulde beleeue lies, to the end al they might be iudged which haue not beleeued the truth, but haue consented vnto iniquity. ii. Thess. iii.

And this grosse ignorance & blasphemy of the Counsell is so directed of y^e Lord, that it profiteth the Church of God. For al y^e true faithfull do now not only se, but also enē sele with their hands, y^e the fathers of the Counsell are deliuered vp into a reprobate mynde, & that they defend most grosse & palpable errors, & tread vnder foote the manifest truth. Roma. ii.
Thess. i.

In the third Canon is confirmed y^e self same sacrilege & manifest idolatry: that vnder the paine of a curse we must beleeue that whole Christ is receaued vnder one kind onely. But how can the faithfull beleeue this, when as it wanteth the woordes of promise: For saith heaueneth vnto y^e word of God: but there was neuer any word of God that Christ

would in the bread onely dispense his body & blood, there is no where such thing extant in the Evangelicall history or writing of the Apostles. These subtilties as touching Christ that he is not divided, are of no force. We knowe that & firmly beleue it. But here the questiō is not of the integrity of Christ, but of the dispensation of his body and blood. He receiuing the cup said: Drinke ye al of this, this is my blood. &c. This cup being abrogated, how canst thou with a true faith settle thy self, that in the vse of the bread thou art made partaker of his blood? For when he tooke the bread, he sayde not, this is my bloude, or eate ye my blood. How subtile soener this impetue be, yet can they neuer defende & support thys sacriledge.

In the 4. canon they deale very hardly with the holy fathers, & especially with Cyprian & Augustine, & also with the Church that was at that tyme, wherein was accustomed that vnto infants also of Christiā the Eucharist was geuen. But although we also disallowe this custome, yett thinke it meete to be called agayne into the Church, yett iudge we y^e the holy fathers ought moze gently to be delt with in thys matter. But farre be it from me that I should prescribe any thing to the spirite of this Counsell, which seeing it hath vpon iust causes confirmed this sacrilege in this Sacrament, it shall also vndoubtedly (if God will) haue most waighty & most iust reasons of this curse, which reasons to resist is to sinne against the holy ghost.

Ironice,

To these four canons they adde other two articles: whither for any cause or consideration the vse of the cup is to be permitted vnto any mā. Also: whether y^e for certain honest reasons & such which agree wth Christiā charity, the vse of the cup is to be graunted to any nation or kingdome, vnder certayn cōditions, & what cōditions they are. The examination & defining of these they reserve to an other tyme. Vndoubtedly a worthy deliberatio & consultation of so long

long time in a thing so obscure & doubtful, wherof childen
that are but seuen yeares of age are able to geue iudge-
ment, if they be but well instructed in their Catechisme.

But the wordes of the Counsell are diligently to be mar-
ked, namely whither for any cause or consideration the vse
of the cup is to be permitted vnto any mā. The institutio
of Christ is wth the counsell of Trent no cause or reason at all.
Wherby ye good holy fathers, can ye bring or deuise any other
reason than the precept & commaundement of Christ, yea &
his very expresse will: What, will ye be wiser than Christ:
than the Apostles: than y^e primatiue Church: Or what sa-
crilegious boldnes is this, y^e ye will not but vpon certain
conditiōs, & those (as we shal a litle afterward heare) most
vngodly, graunt the vse of the cup not to the vniuersall
Church, but to some certain nations & kingdoms: We vn-
derstand as I suppose, Germany, England, Denmark, and
now peraduenture France also, which for the most part, ha-
ving left the filthines of the babilonische whore, haue tur-
ned againe vnto their first husband, & neglecting humane
traditions, haue returned vnto y^e first institution of Christ.

They of the Papacy not long synte miserably handled
Luther (a man of godlye memo^{ry}) bycause he wrote, that
if the Counsell would graunt both kyndes, hee would
vse but one kynde onely. But it was the farthest thing
from his thought to haue the institution of Christ abroga-
ted, or the Sacramēt deuided in halues. But his meanyng
was to haue the Church admonished of the sacrilegious
boldnes of the Papistes, and that it shoulde not vse bothe
kyndes, bycause of the decree of the Counsell, but bycause of
the institution of Christ. For it lieth not in the arbitrement
of the Counsell, Church, or any other man to abrogate or
graunt the cup, being of Christe not onely graunted vnto
his Church, but also biddē & commaunded. Wherfore the
Romische Bishop may dispense wth whom it liketh him, we
care

care as much for his dispensation, as we do for his curse, which we iudge as bayne thinges & are bled to make children asfeard with, & as the saying is, a thunder clap made of a bladder. The testamēt, institution, & last wil of Christ sufficeth vnto vs, whiche is perspicuous & manifest, tober with if any man will not be content, let hym then vse the foolish & wicked reasons of the Counsell of Constance, & the sacrilege confirmed by the authoritie therof.

¶ The decree concerning the vse of the Cup.

Furthermore, forasmuch as the selfe same holy Synode in the last former Session referred ii. articles before time proposed, & not yet discussed, namely beginning: Whether & reasons. &c. & to be at an other time examined as sone as occasiō shal be offered, & successuely at & instāce of & chiefest it was required & the same articles might be examined & defined by & selfe same holy Synode, & that for waighly & manifold causes agreing to Christiā charity, now layd before vs, the vse of & cup may be graunted vnto certaine natiōs vpon & conditions vnder wrytten, either liberty for Ordinaries of places to graunt it thē, & moreover where oportunitie serueth to be dispensed with them.

The holy Synode as a godly mother desiring healthfully (as muche as is graunted in the lord) to foresee for the saluation of all men, knowyng yet that it selfe can not presently with safetie utterly absolue and define suche a matter, but the thing being first diligently bewed and examined and all things maturely considered, it hath at the length thus decreed: That our most holy Lorde, such

such knowledge of the cause had, which shal seme good to his Blessednes, maye graunt vnto those Nations and peoples, vnto which his holynesse shal thinke to be commodious and profitable, vpon the conditions vnder written (or also vpon other, which the holi ghoſt ſhal miniſter vnto him, and if it ſhal ſeeme meete vnto hys holynes, alſo at the requelt, counſell, and approbation of thys holy Synode) the aboue ſayde ble of the cup, and maye graunt alſo the power required, and maye mozeouer alſo mercyfullpe and according to hys Apoſtolicall benignity diſpenſe wth them.

The conditions, vpon which it is thought good that the vſe of the Cup may be graunted.

Firſt, that they whiche will communicate vnder both kindes, doo agree in hart and confeſſion of mouth in al other things, as wel touching this Sacrament as the other Sacramentes, alſo in any other matter what ſoeuer it be as touching faith, doctrine & rites. & they agree I ſay in all thoſe things whiche are receaued of the holy Church of Rome, & & they alſo religiouſly admit & obſerue all the decrees of this holy Synode, as well thoſe that are alreedy publiſhed abroad, as thoſe that are to be publiſhed abroad.

Secondly & the Paſtors & preachers of & ſayd nations, do beleue & teache, & the cuſtome allowed & long tyme obſerued of & Church, namely of the communicating vnder one kynde only, is not repugnant vnto the law of God, yea rather that it is

laudably to be obserued, and to be kept as a lawe
vnlesse it be otherwise decreed by þe Church: And
þey whiche stubbornly thinke otherwise are to
be counted heretikes, neither þey deliuer þe co-
munion vnder both kyndes vnto none, but vnto
such which shal beleue & confesse thys truth.

Thyrdly that they ought with a faithfull and
sincere minde, as reuerent childzen, geue al reue-
rence vnto our most holy Lorde the Pope, as to
the legitimate Bishoppe and Pastor of the vni-
uersall Church.

Fourthly that they lyke wyse, geue due reue-
rence vnto their Archebyschoppes, Byschops, and
other their Prelates.

Fiftly that this vse of þe cup be permitted vnto
them onely whiche are contrite & confessed accord-
yng to the custome of the Catholike Church.

Also that the Ordinarie do most diligently
with al cautions prouide, that in the administra-
tion of the bloud there be no sacrilege or prophe-
nation committed, and vpon all these foresayde
thynges let theyr consciences be burdened.

That whiche hath bene many yeares desired and wy-
shed for, the same now at the length also certayne kinges
and Princes (whiche yet holde on the Byschop of Romen
syde) were holde to require of the Counsell, namely the
communion vnder both kyndes, & the marriage of Priestes,
if in case they will that their subiectes shoulde be kepte in
their due obedience.

But for as muche as both these or either of them can
not come to passe without the consent of the Byschop of
Rome,

Rome, the holy fathers of the Counsell have deliberated of certayne conditions, upon whiche the Byshop of Rome maie dispense with certayne nations for the vse of the Cup. All the wordes of this decree are diligently to be obserued. For they are very ware, least they should seme to be Authours of this alteration, so great and hainous an offence is it, to communicate vnder both kyndes accordyng vnto the institution of Christ. Wherefore they decree that the Popes good holynesse may graunt the libertye required, and by his Apostolicall benignitie dispense therewith.

Let all faithful therfore know, that the vse of the cup is in no case allowed by y^e Counsell, & that they thinke it can by no ryght be required of the laymen, but being required it may by the meere Apostolicall benignitye be graunted. But they whiche are rightly instructed in the Christian Catechisme, playnly vnderstande, that therein they haue no neede at all of the Popes dispensation, because Christe hath not onely graunted vnto hys Church, but also severely bydden and commaunded, *Drinke ye all* (sayth he) *of this.* *Math. 26.* For euen as he hath not commaunded to drinke hys body, so also hath he not commaunded to eate hys blood. Neither is it any lesse absurde to eate the blood of Christe, than to drinke the body of Christe. For by distinct Symboles Christe would exhibite these giftes of hys body and hys blood. But let vs see the conditions, whereupon the Counsell of Trent decreeth that the vse of the Cup maye be graunted vnto the Laymen, whiche conditions are not onely vnjust, but also vnto the vngodly and to be detested.

Firste: That they whiche wyl communicate vnder both kyndes are compelled to bynde them selues vnto all Papisticall Idolatrye, as well in this parte as in all other partes of doctrine, and religiously to admitte and obserue the decrees, both those that are already published, and also those that shall be published by the Counsell of Trent. But who can number vp all the Idolatryes, Pa-

gicall inchantementes, superstitions, and traditions repugnant vnto the wordes of **G D D**, which haue many yeares bene bled in the Papacy, with all which, the mynden of the Godly shoulde be wrapped? Farther howe greate a daunger is toynd vnto thys; for a man to subdue hym selfe not onely to the vngodly decrees of this Counsell which are already published abrode, but also vnto them which shalbe hereafter published abrode: What if the Counsell shoulde decree that **G D D** is not God: Shoulde it therfore be beleued and obserued? But some Papiste wyll saye, we nede not to feare any such thing, or to looke for any of these thinges from so sacred a Counsell, which is gouerned by the holy Ghost. But I thinke I haue declared more byghtly than the noone day by the decrees of this Counsell, & the fathers assembled together at Trent with their Romish Bishop, go about nothing els than the oppzession of sounde doctrine & the renewing of Idolatry and all kinde of superstitions. What true godlyman therfore can receaue this condition?

The second condition is playnly repugnant vnto the request that was made: namely that they which will communicate vnder both kyndes shoulde beleue and professe, that the communion vnder one kynd onely is godly, they which beleue this, will neuer desire the communion vnder both kyndes: but rather this to be onely cause, why they shoulde eschewe the communion vnder one kind onely, because it is repugnant vnto the doctrine & institution of Christ, and shoulde iudge the custome & law brought in contrary to the institution of Christ a pernicious and detestable error. In prescribng this condition, what other thing doth the Counsell, than dally and mocke with the whole Christen world, when as they knowe & none of the godly will euer vpon these conditions communicate vnder both kyndes?

The third condition is, that they which will communicate vnder both kyndes, must acknowledge the Bishop of Rome for Christ his Vicar, & must as faithfull chylde-
geus

gene hnto him all reuerence. And what thyng els worre
 this, than to denye Christe. For in the wytynges of the
 Apostles it is manifestly shewed, that the Byshop of Rome
 is the Antichrist, whiche shall syt in the Temple of God, ii. Thes. ii.
 and peruert all the worshypping of God. And what pu-
 nishment is to be looked for of such as deny the truth of
 the Gospell, Christ teacheth. He whiche will deny me be-
 fore men, I also will deny hym before my heavenly father.
 Let them alone (saith he in an other place) for they are
 bynd, and leaders of the bynd. Math. x.
 Math. xv.

The same yoke is laid vpon the faithful in the .iii. con-
 dition. For so much as the Archebishops, Bishops, ppe-
 lates, & Priestes, are all addicted, & by an othe bound vnto
 the Byshop of Rome, they will not suffer any thing to be
 brought in, & is repugnant vnto the Pontificall impety.
 In the ii. condition they whiche will communicate vnder
 both kyndes are bounde vnto anicular Confession,
 whiche was the vngodly and miserable slaughter house
 of afflicted consciences, wherby & adherentes of the Byshop
 of Rome may easily search out the thoughtes of all men,
 & defend theyr tyrany. But for so much as this is a mere
 humane tradition, neither commaunded of Christ, nor yet
 deliuered of Apostles, as it is in an other place abundantly
 shewed, this condition will no les leave a way the faith-
 full & are every where dispersed in the Papacy from the
 Communion vnder both kyndes, than the former foure.

The last condition pertayneth vnto Sacrificers, that
 in administration of the bloud there should be commit-
 ted no sacrilege or propbanation. And this in a manner
 was the principall reason, why in the Counsell of Con-
 stance the vse of the Cup was abrogated: but the reasons
 are so ridiculous, & I am ashamed to rehearse the. The holy
 fathers forsooth wer afrayed, lest peraduenture the bloud of
 Christ should be spilt vpon the earth, or least it shoulde
 cleaue vnto the beardes of men, or kerchiefes of women,
 or els should be turned into Vineger. The cause of theyr
 D. iii. feare

Math. xxvi.
Marke. xiii.
Luk. xxii.
i. Cor. xi.

There is the ignorance of the mystery, & of the fay-
new invention of transubstantiation. For the blood of
Christ which is distributed in the Supper, can not be split,
as they thinke, whē as without vse it is not a Sacramēt,
And Christ according to his wisedome could haue fore
seene all these dangers, of whiche the Church ought to
haue bene admonished. But Christ hauing no respect at
all vnto these thynges wyllēd, that not onely Bishops &
Pastors, but also their hearers shoulde drynke his blood
out of the Cup, whiche thyng not onely the holy Scrip-
tures do teach, but also the custome of the primatiue
Church confirmeth.

These are the conditions, vpon whiche the Counsell
of Trent iudgeth that certayne nations maye be dispen-
sed withall in the vse of the Cup. Whiche conditions
are suche, that none that is good and godly can creeane
them without deniall of our Lord Iesus Christ.

And although all the good and godly ought worthi-
ly to be grieved at so greate an iniquitie of the Counsell,
yet ought Kinges and Princes more of al, diligently to
looke vnto it; whiche are no Gods made, rulers ouer the
people of God, to defende the true worshippyng of
God, of whiche they oughte no lesse to be keepers than
of the seconde Table. For all Christendome seeth nowe
that the Bishoppe of Rome together with the Counsell
of Trent do but mocke and dally with Kinges and Prin-
ces, whiche graunte a thyng so manifest, and so humbly
despyed by the Orators of Kinges and Princes vpon such
conditions, whiche they knowe to be mooste wicked and
vngodly. For what is in the Gospell more bryght and
more manifest, than that Christe instituted his Supper
vnder both kyndes: and that the Church of the Corin-
thians communicated vnder both kyndes? And if the
Counsell woulde haue done wisely, it had bene more
meetē for their authoritie and person, simply and bryfe-
ly to denye the Communion required, than to dispense
with

with it upon suche conditions, whiche they them selves vnderstande to bee repugnante vnto the thinge required.

Let all the true Godlye also and saydfull whiche are euery where dispersed throughte out the world, consider, howe lytle regarde, yea rather none at all is had to theyr saluation, if the use of the Cuppe be graunted vnto them vpon these conditions, whereby they are compelled to appoyne and confyrme all Papisicall impietie. But rather it is muche better for euery to abstayne not onely from the Cuppe, but also from the breade of the Supper, than with so greate offence to God, by theyr testimonye to allowe horrible Idolatrie and sacrilege. For by it they are not grafted into Christe, whereinto they are deliuered by Christe, but are cast into a greater bondage, the conscience is not eased, but oppressed with a greater burden.

I truste I haue by these and perspicuous shewes that the Counsell of Trent hath not onely allowed errors that are repugnante vnto the holy Scripture, but hath also confirmed horrible impietie, Idolatrie, superstitions, and abuses, and that not in doctrine alone, but also in the Sacrament deliuered of Christe vnto the Church. And as therefore for theyr sakes we haue muche cause to lament, for that the Fathers of this Counsell in so manifeste a lighte of the Gospell are infected with so greata blindnesse, that they will not acknowledge or abolyse, no not euery the least error: so also agayne on the other syde oughte the Church of God and all we euen from the hearte to reioyce, that euen now at the laste by the decrees of this Counsell, we maye stave vppon some certaynety of the wyll and meanyng of the pontificall Counsels. For by hereto, the Christians whiche are euery where dispersed abroad in the Papacye, haue hoped that it woulde haue come
to

to passe, that by some lawfull Counsell and publicke
 authority, errors and abuses, whiche choough the negli-
 gence of Bishops and avarice of sacrificing priestes have
 crept in into the Church, should be abrogated. For this
 office they thought to pertain unto a Counsell and not
 to private men. Neither also thought they it the office of
 a Magistrate to change or abolye any thing in doc-
 trine or Ecclesiasticall ceremonies. Whiche thing so
 that many Kinges and Princes, Charles, Barons, Nobles
 men and Imperiall Cities have done, very many were
 offended, because they cared not for some lawfull know-
 ledge of the cause and determination of a Counsell. They
 confesse, that they acknowledge that in the Catholike
 Church (as they call it) are very many errors; but they
 affirme therewithall that it pertaineth not to the Magi-
 strate to take them away, but that office belongeth unto
 a Counsell. And where as many yeares and long tyme,
 a Christian generall and free Counsell hath bene requi-
 red and promysed, and even unto this yeare suspended,
 now at the length the Counsell of Trent becommeth
 from all doubt and farther expectation: yea, as the
 Decree saith: *Nullo circumveniamur, sed omnia p[ro]p[ri]a
 sumus*, that is, It hath used no circumlocution, but hath
 opened the matter playnely, that they will not abolye
 the least abuse, the least ceremonies or rite, but rather
 have decreed to curse all those, whiche even in the least
 thing accuse them of any error. So saith it of that
 they thinke to abrogate and take away manifest yolk-
 tre, Sacrifice for the quicke and the dead, Carping about
 and worshipping of the breade, invocation of Saintes,
 Pilgrimages to the Images of the dead, Doctrine of per-
 petual doubting, Doctrine of the merite of good woorkes,
 Of Purgatory and such lyke errors.

Nowe also shoulde we speake somewhat of the refor-
 mation

mutation of manners, which shoulde bee taken in hande and defended by the Counsell; which thing the Embassadors and Legates of the Emperours, of the French King, and of other Princes required most earnestly. For not onely the court of Rome abounded with all kinds of vices and wickednesse, as Riot, Simonye, Avarice, concupiscence, and most horrible filthinesse, but this mischief is so farre and wyde spread abroade through oute Christendome, that the Embassadors and Oratours of certayn Princes were not ashamed to declare vnto the Counsell, that the filthinesse of the priests in their requirers was so great, that amongst a hundred priests could scarcely bee founde two, whose helpe and industrie they mighte with honeste use in any civill iudgement: so farre are they paste all shame of more horrible wickednesse, wherewith they are infected. And the fathers of the Counsell beinge overcomen with y^e truth, and p^{er}suaded that such a state of wickednesse and trouble is risen in the church, and that their wickednesse is the cause of so great evils.

But if we diligently weigh the requestes of the King and Princes, we ought even from the bottome of y^e heart to lament that in the Counsell be not such fathers, which shoulde be affected with the considerations of these things. For although the above mentioned Kinges and Princes are still abided vnto the Bishop of Romes kingdome, yet they see, that unless there be had a more severe reformation of manners, especially in the Clergy, the popes kingdome is not long continuinge safe and sound. Wherefore they hope and require a reformation with as muche faith and diligence as they can.

But what do they of the Papacye and the good holy Counsell of Trent? They do even as if a man shoulde

Go aboute to waſhe, one hauing the leproſye, or if a man ſhould endeour him ſelfe to remove ſcalde head from hys, which thing may manifeſtly be ſene by the xix. Article ſet forth of reformation, and by the decrees confirmed by authoritie of the Counſell.

Twelve principal poyntes of reformation propoſed the, xi. day of March, to be conſidered of the Fathers, in the Counſell of Trent.

Let the fathers conſider what meanes may be had, that Patriarches, Archbiſhops, biſhops, & al thoſe that haue cure ouer ſoules ſhould be reſident vpon their Churches, and ſhould not be abſent from them, but vpon cauſes juſt, honeſt, neceſſary and profitable vnto the Church.

2. Alſo whether it be expedient that none bee admitted vnto holy orders, vnleſſe it bee to ſome certayne tittle of a benefice. For it is founde by experience, that much diſſolute is practiſed by reaſon, that for the moſt parte they are admitted by the tittle of Saltimonion.

Which is a
faſſe tittle.

3. And that they whereby gene orders receaue nothing for the beſtowing of any orders, whatſoeuer they be, neyther alſo the Miniſters, nor ſto-
taries.

4. Whether it may be graunted vnto them, that of the Prebendes of ſuche as ſerue not, they may diſtribute dayly diſtributions in thoſe Churches, in wherebye are no diſtributions, or els to ſender
out.

distributions, that they are not regarded.

6. Whether all Parishes, whereby for their greatness require many Priests, ought also to have tythes to be instituted of the Ordinary.

7. Benefices also that have cure whereby want a sufficient provision of living for the Priest, whether they be to be reformed, so that of many by the Ordinary may be made only one.

8. Forasmuch as Heretics of Churches are for most part very unmeet, so that either through ignorance or filthiness of life they destroy rather than edify. And sometimes they have Vicars far worse than themselves. It is to be considered how this evil may be provided for, and whether it should be expedient, that unto them should be given a meet fellowe helper with the assignation of the fruites at the arbitrement of the Ordinary.

9. Whether it may be granted unto Ordinaries, that they may give up into the mother churches, benefices, and Chappels being by reason of ancientness decayed, and whereby through poverty cannot be renewed.

10. Whether it be decreed, that benefices commended and also regular, ought to be visited and corrected of the Ordinaries.

11. Also whether secret Matrimonies ought to be come to be declared voyde and of no force.

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What conditions ought to be assigned to this, that may move be not called heretic, but contracted in the face of the church.

Lastly, it should be diligently be considered, what is to be ordained as touching the non small abuses of blazers.

The selfe same sacred Synode, &c. intending to prosecute the matter of reformation, hath in this present Session being the. xl. th. agreed to decree as followeth.

There is nothing which order will continually more instructeth to piety and the worshipping of God, than the life and example of them which have dedicated their selves unto the ministry of God. For, for so much as they being from the things of the worlde, exalted unto a higher place, are beholden, all other men cast their eyes on them as on a glasse, & of them take that which they may follow. Wherefore it altogether so becometh the clergy elected unto the office of the lord, to frame their whole life and manners, that in apparel, gesture, going, speche, and all other things, they shew no example of any thing but that which is grave, moderate, and full of piety: and that they shew also the light faultes, which in the world should be most great, that all their doings may bring admiration and reverence unto all men. Wherefore seeing that how much the greater both comeliness and ornament these thynges are in the church

church of God, so much the more diligent ye are
 they to be obserued, the holy Synode hath decreed,
 that these thinges which at other tymes, haue
 bene abundantly and healthfully ordeyned by
 sage Bishops, and by sacred Counseils, of the life, ho-
 nesty, and demeanour of the Clergy, and for the re-
 taining of doctrine, also of banquetynge, dan-
 cinges, diuenges, gaminges, and such like faultes,
 and also of the avoiding of worldly affaires; that
 the selfe same should be hereafter obserued vnder
 the selfe same punishmentes; all whych thynges
 are reuined by this present decree. And the bishops
 if they shall finde that any of these thinges are tur-
 ned into a disuse, let them with speede studie to
 haue the same againe into vse, and diligently cause
 them to be obserued of all men: for God shall take
 vengeance vpon them for the neglecting of the
 amendement of such as are vnder them. Let no
 man from hence forth be admitted vnto cathedral
 churches, which besyde that whych is required
 of the holy Canons, shall not be in the Vniuersitie
 Doctor, or Licentiate, or other wise Graduate in
 diuinity, or in both the lawes or els in one of the,
 or whiche hath not receaued holy orders, vntill he
 be so adorned with that integrity of lyfe, and ther-
 withal such excellency in learning and nobilitye
 of birth, that these ornaments in hym, doo nota-
 bly counteruaile the publike degree of a Doctor.
 Let not cathedral Churches also, the true val-

lure of whose frutes exceede not the summe of 500. buckets of gold of the Chamber, be burdened with pensions, yea in cause of resignation: but those which exceede the said value may neuer be burdened aboue halfe the frutes, neither also may they bee so muche burdened, but that at the least 500. shal be left vnto the p[ar]son.

Let not parish churches also, whose frutes exceede not the sum of 500. buckets of golde of the Chamber, by no meanes be burdened with yearly pensions, yea in cause of resignation: But those which exceede that value may neuer hereforth be burdened with pensions or reservations of frutes aboue the halfe, and let ther also a p[ar]t remaine vnto the p[ar]son of the parische Church at the least 500. buckets of golde of the Chamber.

Of the frutes of al dignities, vnto which in cathedral churches or in churches collegiate is due by law, or by custome any iurisdiction, administration or office, the bishops may at their arbitrament deuide the third part into distributions to be assigned euery festiual day, so that hee which shal not at the least euery holys day personallie fulfill the seruice belonging vnto him, according to the order to be prescribed by the Ordinary, shall lose the distribution of the day, neither shal he by any meanes make claime vnto it, but it shal be applied to the reparations of the church. Let these things be vnderstand to be ordained for those churches only in which ther is no custome or statute, & they which serue

therne not should lose any part which apperteth to the third part of the said frutes, notwithstanding all customs, yea though they be by time out of mind, & constitutions, although they be by an oth confirmed, or with any authority whatsoever it be.

Let Canons Deviders, & whosoever peaceably obtain such prebends, unto which are annexed sundry duties, namely that some should sing Masses, some the Gospel, some the Epistle, be bound (so that ther be no iust impediment to the contrary) to take uppon them orders requisite, any custome what soever it be to the contrary notwithstanding, neither fro henceforth let any be admitted but only those which are well known to have full age & other abilities; otherwisse let the admission be void.

As whatsoever dispensations if they be to be committed out of the court of Rome, let them be committed to the Ordinaries of those which have obtained them, in those things which are graciously granted of the same, as Delegates Apostolicall sumarily, only that it may be forth knowne judicially whether the requestes expressed be true or no, which if they shal not finde to bee true, let the dispensations lose their effect.

In altering also of least wyls (whych ought not to be done, but vpon most iust causes) they maye as Delegates of y^e sea Apostolicke search out, whether the thinges declared in the requestes be true or no, which if they shal fynde to be false, let the foresaid alterations be put in execution.

Let

Let causes touching benefices, whose stakes in dayly distributions exceede not the value of .x. ducates of gold of the Chamber, in the first instance be examined in part before the ordinaries of the places, which may proceede to the definitive sentence, any clause of inhibition notwithstanding, and that no appeals therein be admitted, unless it be by the definitive sentence, or by the which hath the strength of a definitive sentence: yet the els from the griefe which maye happen by the appeal fro the definitive sentence. Most popes in appellations which happen unto the archbishops, both in admitting appeals, and in granting inhibitions after the appeals, are bounden by the comon law, according to the forme and tenor of the sacred constitutions, and chiefly by the constitutions of Innocentius the .x. in the Council of Lyons, which beginneth: Romanorum ecclesiarum et personarum: per eorumque gentes, quibusque in memoriam, et privilegia in contrarium non habent. Ratione, otherwise such things as followe these inhibitions and processe, whatsoever they be, let them be by the lawe of no force.

The Bishops maye also in cases allowed by the lawe be executors of all godly dispositions, yea also among them that be on lyue, and have power to visite hospitals, confraternities, scholles, houses, houses of pity or of charity, and all other godly places by what name so ever they bee called, and

also to take accōpt of al administrations, of those
whiche ought to geue them, also to consider and
to put in executio al other thinges of this kynde,
whiche are appointed to the worshipping of god,
or to the health of soules, or to the sustenance of the
poore as they are bound by their office according
to the statutes of the holy Canons, any custome
what soeuer it be, also any exemption tyme out
of mind, priuilege, or statute, to the contrary not-
withstandyng.

Administratores as well Ecclesiasticall as lai-
cal, with suche as pertaine vnto them whiche
haue charge ouer the reparations of Churches,
of Hospitalls, of mountaynes of piety, and of all
other places of deuotion, shalbe bounde to geue
accompte every yeare of theyr administration to
the ordinary, and to hym whiche obtayneth the
chiefest dignitie of the Church, whiche shalbe
present in the place for that tyme. But if by me-
morable custome or by priuledge, or by any cu-
stome of the place the accompte should be geuen
to certayne deputies for that purpose, then let al-
so the ordinary be with them, vntesse peraduen-
ture it were other wyse expressely provided for
in the foundation or dotacion of suche buyldyng,
all other customes, although they be customes
tyme out of mynde, exemptions and priuiled-
ges to the contrary notwithstanding, and abso-
lutions or grauntes other wyse made shall in no
case

case helpe the sayd administrations.

For as muche as by the unskillfulnesse of Countersayres many hurtes & occasions of muche strife arysse, the Bishop may (if they be created by the Apostolicall authoritie) as a Delegate of the sea Apostolike, otherwyle by the authoritie thereof, after ordinary examination had) searche out the sufficiency of them, whiche if they be not founde apte, maye prohibite the vse of exercisynge the office perpetually, or for a tyme, or lette their appeallation suspende the interdiction of the Ordinary.

If couetousnesse the roote of all euilles shall so much possesse any of þe Clergy or Layty, that by violence or with feare, or also by any countersayte personnes of the Clergy, or by what other craft, or vnder any other colour sought they dare couert and turne to their proper viles the goodes, fruites, emolumentes, or any other profittes of any Church, either of any secular or regular benefice, whiche ought to be conuerted into the necessities of the Ministers and of the poore: lette hym be vnder the execrable curse, tyll that he shall fully restore to the Church and to the administrators thereof, the goodes, fruites, and reuenewes whiche he occupyeth, or whiche by any meanes pertaine vnto hym, yea by the gyfte of that countersayte person, and then he shall obtayne

payne absolution of the Bysshoppe of Rome: And if he be patrone of the same Church, besides the paynes aboue sayde, he shalbe also depriued of the ryght of the patronage, and the Clerke which shalbe a consentor to such fraude and wicked vsurpation shalbe vnder the same paynes, & also shalbe depriued of all hys benefices, and be made vnable to any other benefices, and at the arbitry of hys ordinarpe shalbe suspended from the execution of his orders.

10 These principall pointes of Reformation I thought good here to annere, not that I would at large confute them, but that the Christian reader might see, that the fathers of the Counsell minde not any earnest reformation.

11 For in Reformation of Churches the principallest care ought to be for the restoryng and preseruyng of godly, sincere, and incorrupt doctrine, thys the Counsell in the former decrees hath condemned as blasphemous and hereticall. The other care is touchyng the manners of Pastors and of the shepe, about which the fathers of the Counsell in these Articles and Decrees are occupied. For they perseuere still in theyr opinion, that the lyfe and manners of the Clergy are not to be reformed accordyng to the doctrine of the Gospell, but accordyng to the doctrine of these Canons.

Because therefore they shoulde begyn at the head, as the firste, requests of the Emperors Embassadors foundeth, we muste lyke desyre that the hyghe Bysshoppe woulde gently suffer hym selfe and the Courte of Rome to be reformed: The Counsell of Trent answereth, That the Sacred Canons of the Elders are in these parts to be obserued: but amongst other Canons

In the de-
cree of Gra-
tiane, Dist.
40. Chap.
Si Papa. &c

touching the refozmation of the Bpshop of Rome is er-
rant this Canon also whiche is horrible to be hearde: If
the Pope, hauing no regarde to his owne saluation nor to
the saluation of his brethren, be founde vnprofitable and
rennisse in his workes, and besides that voyde of good-
nesse, whiche is moze hurtfull vnto hym selfe, and vnto
all men, althoughe he ledeth with him selfe innumerable beapes
of people vnto the chiefest bonde sleaue of bell, where with hym
they shall for euer be beaten with many stripes, yet the faultes of
this man no mortall man presumeth to reprove here, bycause he
shall iudge all men, and be iudged of no man, vnlesse he be founde
to haue strayed from the sayth. Let the Counsell of Trent go
now, & presume to reforme the wicked Actes of the court of
Rome, whose sayth in all thynges it alloweth. And let
the Embassadors of kyngs and Princes wayte for amen-
dement of the Court of Rome. *Ad Calendas Gracas.*

* That is
neuer for
they haue
no Calen-
des.

If it be required that the vniclenlines, and fylthy lusses
of the Bpshoppes, Sacrificing Priestes and Monkes,
shoulde be corrected and amended: the Counsell of Trent
answereth, that the holy Canons are to be kepte, and
that the sacrificing Priestes are bounde to kepe the lawe
of vniclene sole lyfe, forswearynge Mariage: Whiche doc-
trine the Apostle calleth the doctrine of deuilles. 1. Tim. 4.
If the ignorance and vnskilfulnesse of Bpshoppes and
Pastors be accused, they will haue the matter remedied
by Alcares that are farre moze vnskilfull and by fellow
helpers: Why rather shoulde they not be remoued from
their office, and sufficient ones put in their place, whiche
myght both in doctrine and also in example edifye the
Church of G D? In summe, the authoritie of all the
Canons of the Bpshops of Rome is sacred holy and inuisi-
ble in this Counsell of Trent.

In the meane tyme lest they shoulde seme idle lookers
on of those thynges, whiche are euery where practised in
kyngs.

kingdomes, they dispute of the residence of the Bishops, and of the bestowynge of prebendes rightly accordyng to the custome of the Court of Rome, about whiche thynges they are moze carefull than aboute the amendement of doctrine, and refozation of the peruerse manners of Priestes.

But what profite, I praye you redoundeth vnto the Church of G D, whether the Bishoppes be resident here or in any other place, when as they neither teache nor yet can teach the people of y wil of God, which thyng yet is the dewty and office of Bishoppes? But they neglectyng that haue turned thys office into Princely gouernementes and vnder the tytle and name of Bishops, they invade the kingdomes of the worlde, hauyng no regarde vnto soules, whose saluation they ought by teachyng diligently to prouide for. Whiche when they are present they are moze hurte than when they are absent. Whiche thing the Bishops them selues vnderstand better than any pen is able to expresse.

If they of the Papacy mynde in the Counsell earnestly to prosecute the matter of Reformation, why do they not wayghe the griefes proposed by the Orders of the Emppre vnto the Legate of Adrian the Bishop of Rome, in the Imperiall assemblies at Rymberge in the yere of our Lord, 1523. vnto whiche unless they (as it is mete) answer, who will beleue that they haue any regarde of thys thyng.

But whillett I earnestly consider and waygh with my selfe all & singular these things, I can not hold my selfe, but that I muste talke a fewe wordes with the Fathers of the Counsell. We remember (as I suppose) the mooste seuerer admonition of the Lorde made by Malac. 2. vnto the Priestes of the olde Testament: And nowe (sayth he),

Malac. 2.

vnto you is this commaundement, O ye Priestes: If ye
 will not heare nor consider in your heart, to geue gloze
 vnto my name, sayeth the Lord of hostes, I will send
 vpon you pouerty, and will curse your blessinges, and I
 will curse them, because ye haue not considered it in your
 heart. Beholde I will corrupte your seede, and will breast
 vpon your faces the dongue of your solemne feast dayes,
 and it shall cleaue faste vnto you. And ye shall knowe
 that I haue sent this commaundement vnto you, that
 my couenaunt myght stande whiche I made with Leuy.
 sayeth the Lord of hostes. I made a couenaunt of life and
 peace with hym: and I gaue hym feare, and he feared me,
 and was affrayed before my name. The lawe of truth
 was in his mouth, and there was no wickednesse founde
 in his lippes: he walked with me in peace and equitie,
 and dyd turne many one a waye from their synnes. For
 the Priestes lippes shoulde preserve knowledge, and
 they shoulde keepe the lawe at his mouth: for he is the
 Rungell of the Lord of hostes. But ye are gone out of
 the waye, and haue caused many to be offended at the
 lawe: ye haue broken the couenaunt of Leuy sayeth the
 Lord of hostes. Therefore haue I also made you to be
 dyspyed, and toyle before all people, because ye kepte not
 my wayes, but haue went partail in the lawe, but
 the Lord shall destroye both the matter and the scholer
 out of the tabernacle of Iacob, with them that offer an
 offering vnto the Lord of hostes.

Knowe ye that this admonition pertaineth vnto you,
 vpon whome ye haue turned all the eyes of whole Chris-
 tendome. For even as the Lord made a league with the
 tribe of Leuy, whose office was to keepe knowledge, that
 being demanded concerning the will of God, they
 shoulde answer and instruct the people of God.

So also would he haue the Beshoppes to be diligent keepers of the Apostolicall doctrine, and to be succedebunto the Apostles, not so much in seate as in doctrine. But alas that thyng hath happened in our tymes, and in the tymes of oure Elders, which the Prophet complayned of concerning the priestes of hys tyme. For in steade of knowledge and the lawe of God, are kept humane traditions, whiche are repugnaunte vnto the lawe and will of God. We haue departed from the way of the Lorde, and haue bene an offence vnto many in the lawe of the Lorde, which haue embraced these doctrines. Christ sayd vnto the man that was sicke of the palsey. Haue confidence my sonne, thy sinnes are forgiven thee: But contrarily ye Fathers of the Counsell of Trent saye: Doubt my sonne, and appoynt not assuredly of the remission of thy sinnes. The Apostle sayth. The holy ghost beareth witness vnto our spirite, that we are the children of God. Contrarily ye in your Counsell decree, that we must perpetually doubt, and we must haue moze regarde vnto our owne vnaptnesse and weakenesse, then to thys testimony of the holy ghost. Christ sayth concerning the cup of the supper. Drynke ye al of this. We contrarily say: Let not all, but the priestes onely drinke of the Cup. John sayeth Christ is made a propitiation for the sinnes of the whole worlde: And againe: The blood of Jesus Christ clenseth vs from al synne. Contrarily ye fathers of the Counsell say: That not only the sacrifice of the crosse, but also the sacrifice of the masse is a propitiation for oure sinnes. Also that not only the blood of Christ, but also the fire of Purgatorie clenseth vs from some sinnes. Christ teacheth vs to call vpon God only: We being gathered together in this Counsell teach, & commaund to call vpon Saints also. Christ concerning the bread of the supper saith. Take ye and eate ye: We contrary ordayne y^e it must be kept til to morrowe.

Math. ix.

Rom. viii.

Mat. xxvi.

i. Iohn. ii.

i. Ioh. ii.

Math. vi.

Mat. xxvi.

Math. xv

i. Tim. 3.

Tim. i.

i. Sam. ii.

iv. Job

v. Job

included, and caried frō place to place. Christ sayth: That
 whiche entreteth in throughe the mouth, defileth not man;
 The counsell sayth: If any man at certayne times abstaine
 not from the eating of flesh, let him be accursed. S. Paul
 sayth: Let a Bishop be y husband of one wife, which hath
 obedient childe. The counsell sayth: Let a Bishop haue
 neither wife nor childe, and let such as be soryed in mar-
 trimony be put out and suspended from this so holy an of-
 fice. But who can reken by all the thinges, in whiche ye
 papistical priests haue departed from the law of the Lorde.
 This also was the cause why the Prophet sayde in this
 place: I haue made you to be despised & vile to al people,
 because ye haue not intended in your hart to geue glory to
 God. Therefore also is your glory troden vnder foote, as in
 an other place the Lorde of hostes speaketh vnto. All the
 priest: Whosoformer shall glorifye me, I will glorifye hym;
 but they which contemne me shall be made vile. To y end
 ye would establish the glory of the prestes, ye violate and
 teare in peces the Testament and laste will of the Lorde:
 namely y prestes should be had in honoz and estimation;
 let the lay men be spoyled with the vse of the cup, as the
 Counsell of Constantine hath decreed.
 It groweth you very much, that the glorie, honours
 and estimation of prestes is euery where decayed, which
 sometymes were mooste highly esteemed of Kinges and
 princes and of the people of God. Impute this contempe
 vnto your selues: your owne sinne is the cause thereof,
 for that ye haue forsaken the law of the Lorde, and haue de-
 parted from the way of the Lorde, your manners are not
 in this place reprobended, which are not agreeable vnto
 the dignite of a prest. Here is this foloweth of the
 true worshipping of God, whiche ye haue corrupted, and
 contaminated, and therefore, also according to this ouer
 Prophet, all your sacrifices are contaminated, and ye are
 in

Psal. 94

Math. 28.

Daniel. xii

Zere. xliiii.

Zere. xliiii.

your hartes agaynst the word of God, being falsely per-
 swayed, that the lawe shoulde be taken from the world, that
 is, that ye cannot erre of any thing, which is written
 in the lawe. For I suppose that by these your admonition ye maye
 understand that the lawe is perished from the world, and
 that horrible errours are brought in into the Church of
 God by your Prophets, that is, by your interpreters of the
 holy scripture. Which errours if ye have determined with
 roote and mayle still to retayne, and if ye will not gene-
 heede unto all the wordes of the Prophetes and of the A-
 postles, then knowe ye, that according to the example of
 these Priestes, your destruction is at hande, unto whom
 God threatened perdition. I beseech you hate not your own
 soules so, that ye will be blinde leaders unto the blinde,
 and remember the commandment of Christ. Teach ye
 the Church to keepe the things which be both comman-
 ded, that ye may at the last stand as founteyns of the foun-
 tament for ever and ever. Which thing the Lord hath
 by the Prophet promysed unto good Teachers, which in-
 strumeth in the true righte gospell, who agayne shall
 be the Priestes, Levites, and Scribes, and all the peo-
 ple shall for a tyme oppress the Prophetes, whose doctrine
 they repelled, saying: We knowe that thou hast spoken
 unto us in the name of the Lord, we will not heare it of
 thee. Unto whom the Prophet agayne answered:
 Woe not the Lord remember the sacrifice which ye sa-
 crificed in the Citie of Ierusalem, and in the Citie of Je-
 rusalem, both you and your fathers, your Kings and
 Princes, and the people of the lande, and hath ben not con-
 sidered it. And the Lord coulde no longer forbear, be-
 cause of the wickednesse of your inventions, and because
 of the abominations which ye have committed, and your
 lande is turned into desolation, and made an astonish-
 ment.

contayned in the same, and toying their duties, unless
 suche thinges be graunted vnto them, whiche thinges euen
 the Magistrates also, which are not the Popes yet, under-
 stand to be neither vniuersall nor goodly. Apply our myndes
 I beseeche you vnto the goodly and true reformation of the
 Church of Christ, and to whom God in this your assem-
 bly hath reuealed his will, lyfte vp in the Counsell your
 voyces as a Trumpet, crye out and cease not, crye out (I
 say) Our fathers and we haue sinned, and haue departed
 from the lawe of the Lord. Let vs returne vnto our first
 husbande. Let the worde of the Lord be the onely rule
 and Captayne of our Counsels and Canons. Let vs be
 aduanced vnto his glory, and vnto the health of the Church:
 and let vs restore vnto it, a godly state, being distressed
 with dissensions, and we shall receaue a reward worthy
 the labour of pious and true. And I shall beseech you to
 pardon me, if I haue helde you long in consideration of
 this thing than I would, than which there is none more
 holy, and more worthy and healthfull both vnto you and
 vnto the Church of Christ. Ie hath reformed (as I thinke)
 vnto himselfe and vnto his church, which both vnderstand
 these thinges, and as they say in the prophet, Ie haue
 made all the abominations which are done in this church,
 to whom the Lord be in one mynde, with byng faste together
 with Nicholas and Iohannes, that they may see forth his
 glory, and with a constant mynde labour the Church
 in the byng of the Lord, as by aduice to as many as shall
 be. You haue here Christen, I haue the decrees of the
 Counsell of Trent touching the principall points of
 doctrine, Sacramentes, and reformation of the Clergy, in
 which decrees is contained the true doctrine of Original
 synne, of the strengthe of free will, of grace and iustifi-
 cation, of faith and goodnes, of the sacramentes, and of the
 ly of

Ezech. ix

ly of the Eucharist & Communion under both kinds: they
 to no provision made for meete Ministers for Churches,
 buttinged by decree are confirmed, where in againe the
 word of God is prohibited the marriage of Priestes, but
 pure sole life is observed, and the Church and the collett of
 Rome are made free from all error: and it is provided for
 the Bishop of Rome by the selfe same Canons being repea-
 ted, that no man should presume once to reprehende by
 articles; much lesse to correcte and amende them: 1601
 By all whiche thinges as well our men, as both handes of
 late departed from the Popishall court, as also euen they
 whiche are still adicted vnto the Popishall religion, may
 vnderstand, that there can nothing be hoped for of the po-
 pishall Counsels, that may serue for the saluinge and re-
 uerfing of errors and abuses of othe Churches, and
 for their reformation of the manner of the Church. as also
 of that so farre as can by all mens iudgement, the refo-
 rmation of doctrine and maners be with necessitye and ne-
 cessary by any the means whiche be in the power of Rome
 God forbid (whoe least they should come to haue credit, still not
 giue place men in the least thing) it is needed that Princes
 and Princes should be some other waye and meanes to let
 authority in religion, if in any they do yett remaine: they
 should saluation, and the saluation of their Subiectes: And
 whome should such so good a matter, and so vertuous,
 more deserveth to be considered and thought. And let them
 remember the wise counsaile of office that God hath not yet
 set downe in any Church as Bishop of Rome, and
 heretofore, only taken publicke yeare and tranquillity, and
 good will in justice, but also to be runninge rather vnto
 the shadowe of Gods will, as it is written: And lyinge as shall be
 thy nuryng Father, and neuer the more, but in the
 shadowe of thy nuryng Father, as it is written: And lyinge as shall be
 thy nuryng Father, and neuer the more, but in the

At witness
 taken at
 Trent

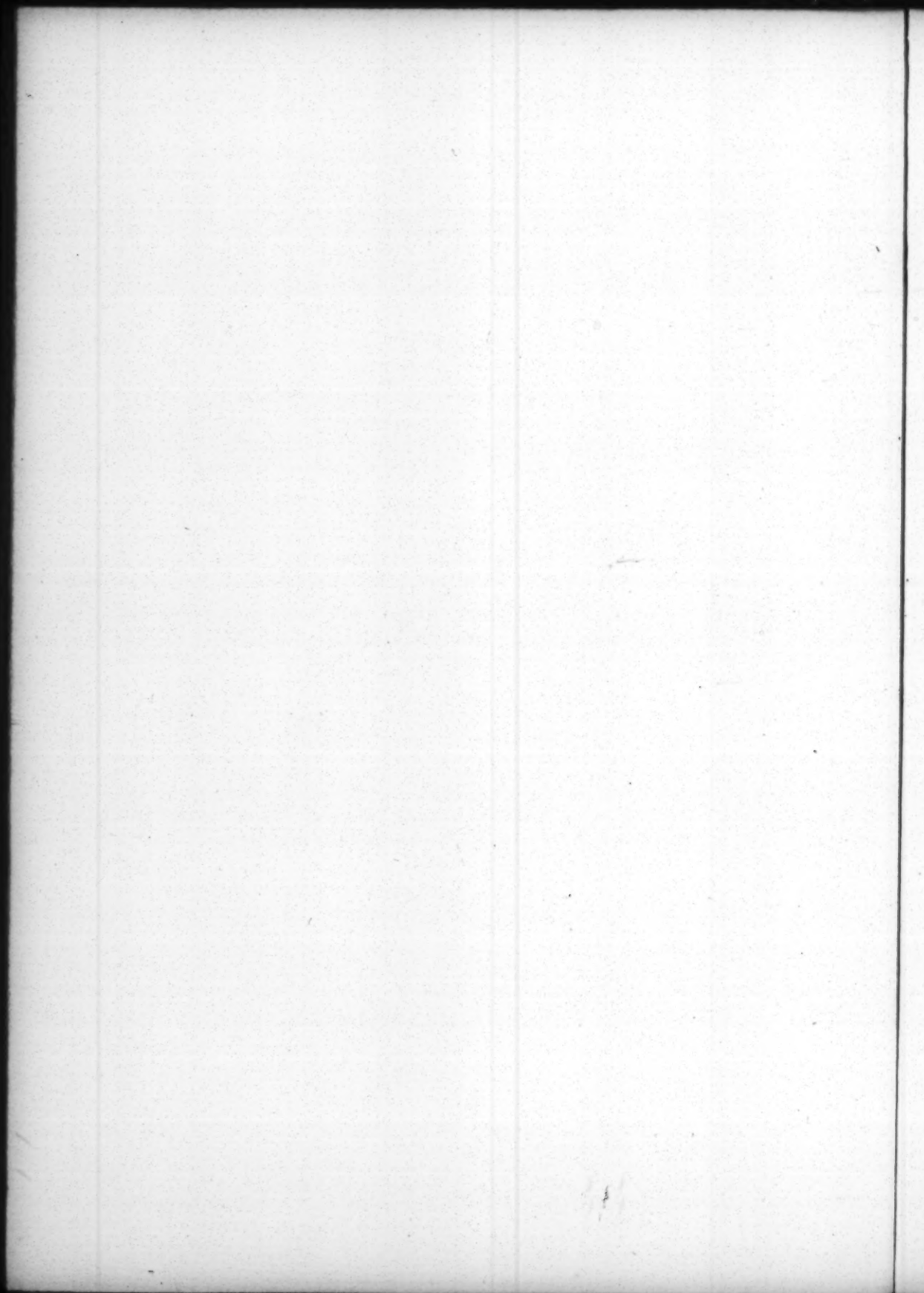
the eternall gates, and the kyng of gloze shall enter in.
 ¶ Wherfore seeing they see the Pope so neglecting their
 owne saluation and also the saluation of theyr subiectes;
 that by heapes be leaueyng greates number of people into
 hell; let them take vpon them selues this godly care, and
 confirme them selues accoꝝding to the example of godly
 kynges and Emperours; whiche Iudge that it pertaineth
 to their office to applye them selues vnto this godly care;
 that idolatrye being abolished; and bygge places broken
 down; the true worshiping of God might be restored; as
 in the old Testament we read of Asa, Josias, & Ezechias;
 and in the new Testament of the godly Emperours Con-
 stantine; Theodosius; and Iulian; by whose authoritie
 most wayghty controuerfies of religion were moste gene-
 rally; accoꝝding to the word of God; decided and ended;
 when as the tytanyng of the papacy was not yet knowen
 vnto the Church of God: And the way is not hard; so
 that godly Princes would with one mutual consent take
 the matter in hand; that by the diligence of godly prela-
 men, the doctrines of the Church may be purged from
 all errours and ceremonies; being reduced vnto the rule
 of faith; might be cleane from all superstitions; and
 ¶ Wherfore I saye that it shoulde be done with the mu-
 tual consent of Princes; the same that for this cause shoulde
 be very necessary; lest by this chace singular persons
 do at their pleasures aduocate ceremonies and rites; there-
 by brought in into the Church Anathemas and excommunications
 which was the point of all impiety and schism; by which
 means the purities of our religion shoulde be corrupted;
 and Churches shoulde be rent asunder vnto many
 sectes and opinions; whiche Churches by a legitimate au-
 thority might be kept in their due obedientie; and
 ¶ But hitherto hath by the long tyme; in this
 this

Anarchia is
 lacke of want
 of a Ruler.

this day shined forth, whose brightnes yet we seme a far
of to beholde. For I verely beleue that not onely God in
heauē, but also in a maner the whole world lotheth at the
impiety and tyzanny of the pontificall court, which alrea-
dy is decayed, and threatneth a most great ruine vnto the
kingdome of the Pope. The Lord God and father of our
Lord Iesus Christ, of his clemency deliuer his elect (whō
he hath dispersed in this Babilon) from al error of sayth,
and bying them to hys sonne thzough the knowledge
of the Gospell, that they forsakynge the intollerable
yoke of the Bysshop of Rome, may submyt
and subdue them selues vnto the
moste sweete yoke of
Christ. Amen.

Impzinted at Lon-
don by John Day, dwelling ouer Al-
derigate, beneath Saint Martins.

*Cum gratia & priuilegio Regiæ
Maieſtatis.*



96/13

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24265.2

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311 Hodgesons
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